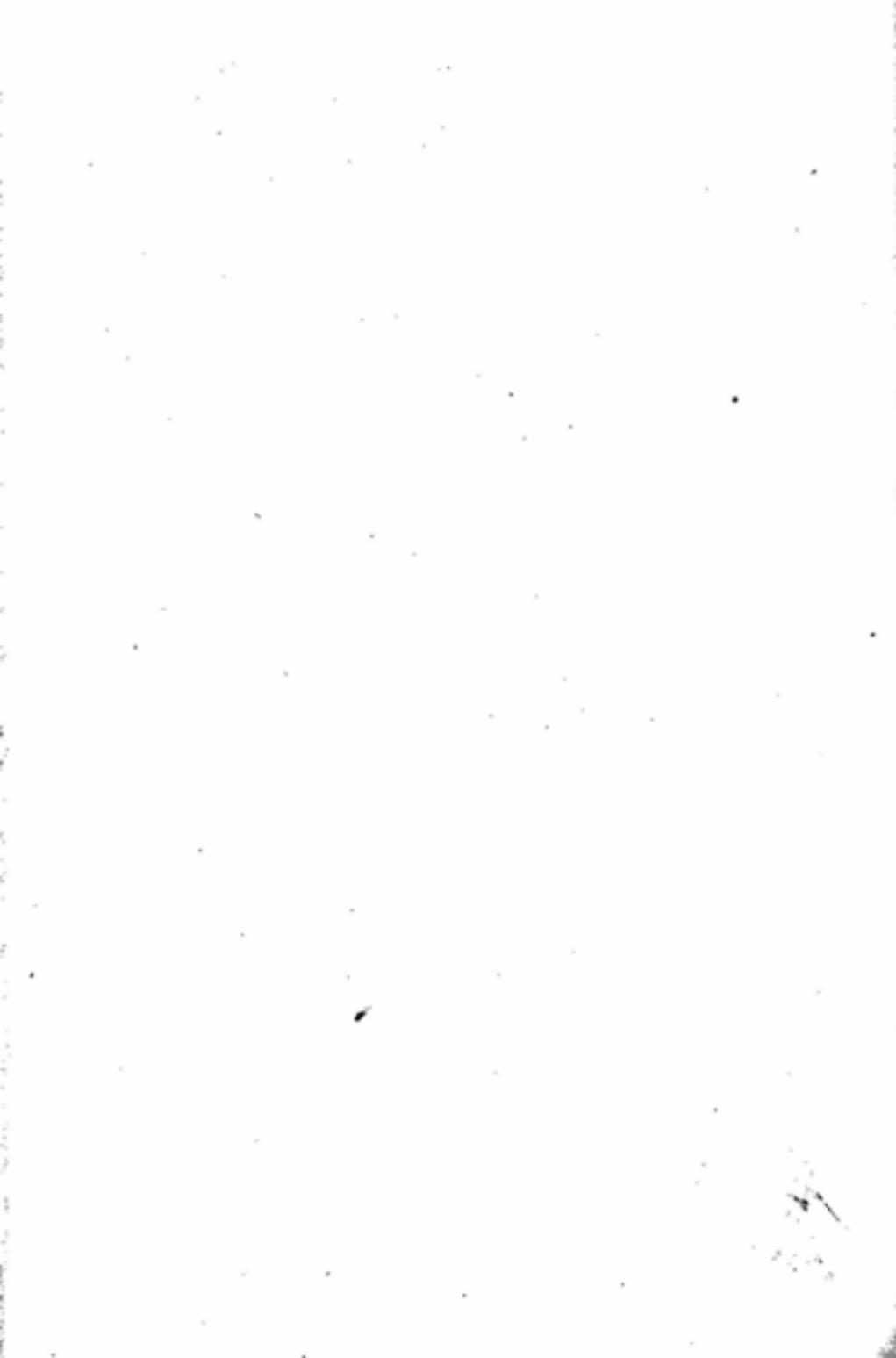


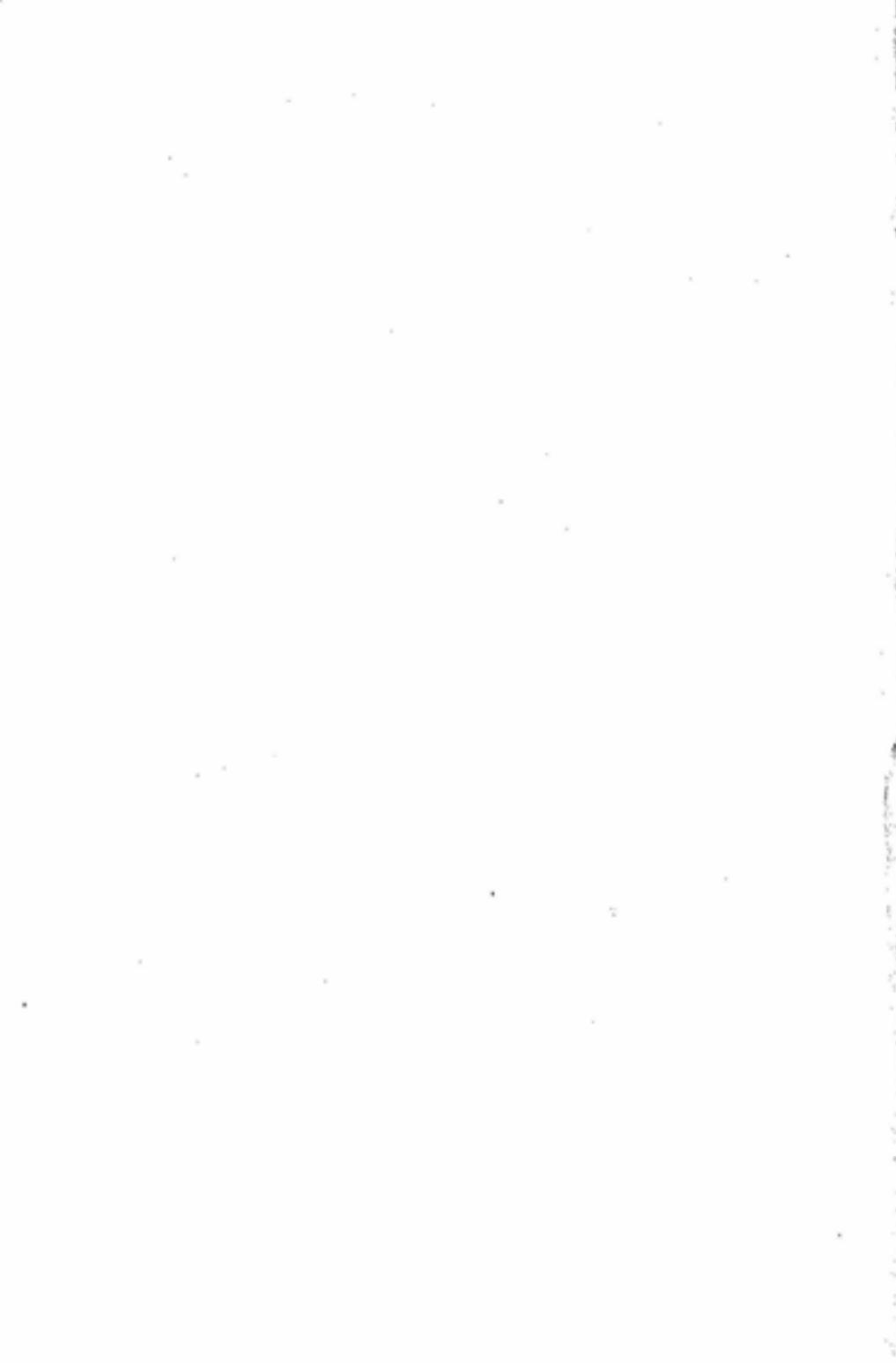
GOVERNMENT OF INDIA
ARCHÆOLOGICAL SURVEY OF INDIA
CENTRAL
ARCHÆOLOGICAL
LIBRARY

ACCESSION NO. 11530

CALL NO. 901.09340121/Kar

D.G.A. 79.





[A Cultural History of the Indo-Āryans from the Atharva Veda]

THE ATHARVAVEDIC CIVILIZATION

Its Place in the Indo-Āryan Culture

11530

Dr. V. W. KARAMBELKAR, M. A., Ph. D.

Professor of Sanskrit, Nagpur Mahavidyalaya, Nagpur,



Rupees Ten

1959

1530
28.8.62
981.09340121

**CENTRAL ARCHAEOLOGICAL
LIBRARY, NEW DELHI.**

Appt. No. 11530
Date 28.8.62
Sect. No. 981.09340121

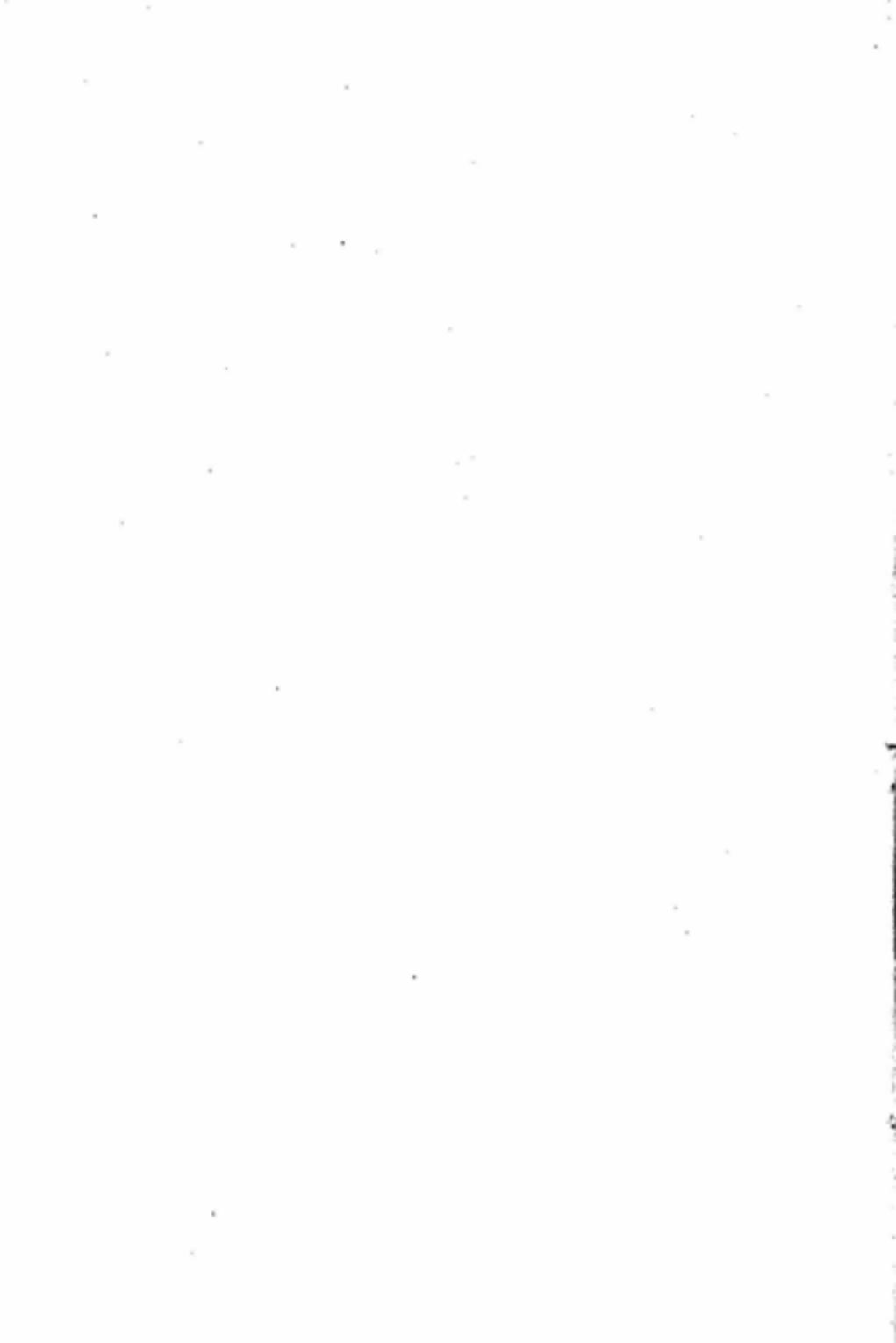
Kar.

FOREWORD

What now appears in a book form is Shri V. W. Karambelkar's thesis "The place of Atharva Vedic Civilization in the Indo-Aryan Culture" approved by the Nagpur University for the degree of Ph.D. This has been made possible by the scheme of the University Grants Commission to finance publication of approved research work by payment of grant-in-aid. Dr. Karambelkar's treatise gives the readers glimpses of the society of the Vedic age. It is hoped that the book will prove a valuable addition to the existing literature on the subject and help the promotion of studies in Ancient Indian Culture.

Nagpur:
10th March, 1959. }

G. B. BADKAS,
Vice-Chancellor,
Nágpur University.



PREFACE

It is a modest effort to trace the cultural history of the ancient Aryans from the hymns and charms of the Atharva Veda. I have made a sincere effort to study the Atharva Veda along with the ritualistic texts attached to it. The material thus collected is presented for the scrutiny of the scholars. In the study of the Atharva Veda and the Kauśika Sūtra, I had to depend many a time on the studies by Prof. Bloomfield and others. I must acknowledge the debt of Prof. Bloomfield's "The Atharva Veda" (Grundriss Series), "Some Hymns of the Atharva Veda" (SBE XLII), "The Religion of the Veda" and the "Contributions" (in JAOS and AJP). I have also sought help from the translations of and the studies in the Atharva Veda by Whitney, Griffith and other scholars. In the case of works in German and French, to which I had no direct access, I had to request my teachers and friends for help. Wherever I have quoted from V. Henry, W. Caland, Hillebrandt, Bergaigne and Oldenberg, I have done so from the indirect testimony.

In course of writing I have taken care to refrain from hazarding any opinion on such vexed problems as the age of the Veda or the relation of magic and religion. For my subject, comparison between the three Vedas on the one hand and the Atharva Veda on the other was very essential. To do that conveniently I have taken recourse to add marginal notes. They are from the ancient literature except the Atharva Veda. The references from the Atharva Veda and the works attached to it are given in the body of the work. The marginal notes are meant to show common points between the Atharva Veda and the rest of the ancient literature.

The Chapter (I) on the Atharva Veda of the Saunakiyas is directly based on the "Atharva Veda" (Grundriss Series) by Prof. Bloomfield. For the history and description of the Paippalāda Saṁhitā, I had to seek help from L. C. Barret's work in the Journal of the American Oriental Society. For

the Chapter on the ritual of the Atharva Veda I consulted Prof. Bloomfield (SBE XLII) and studied the Kauśika Sūtra. While collecting the material about the religion of the Vedic people, I found the "Vedic Mythology" by A. A. Macdonell and the "Religion and Philosophy of Veda" by A. B. Keith very helpful. Finally in tracing the common points between the Vedic and the Avestan civilizations, I have drawn much upon the "Indo-Iranian Religion" by S. K. Hodiwala (Bombay 1925).

In the Chapter on Ritual, the points of agreement between the charms of the Aharva Vteda and the practices of the Kausika Sūtra are indicated by change in type. The Bibliography is included in Appendix (A).

This work was approved for Ph. D. by the Nagpur University in 1948.

Nagpur, }
16-2-1959.]

V. W. KARAMBELKAR.

CONTENTS

CHAPTERS	PAGES
Introduction ... ... ...	... ix
1. The Atharva Veda of the Śaunakiyas ...	... 1-25
2. The Atharva Veda of the Paippalādas ...	... 26-54
3. The Atharvan Civilization ...	... 55-162
4. The Atharvan Ritual ... ...	... 163-218
5. The Atharvan and the Trayi ... ...	... 219-247
6. The Sages of the Atharva Veda ... ...	... 248-264
Conclusions ... ... ...	... 265-266
Appendices ... ... ...	... 267-312
(A) The Atharvan Literature—Old and New	... 267-292
(B) Comparisons from the Avestan Civilization	... 293-308
(C) The Sumerian Element in the Atharva Veda	... 309-312
Index ... ... ...	... 313-315





INTRODUCTION

The Atharva Veda is a very inviting work for the research students. Not only, as the Veda, does it deserve attention but also its study is essential for a full understanding of the Indo-Āryan culture.

But the Atharva Veda has always been looked upon with a suspicious eye. Even from the Vedic period the Āryan mind took a very long time to think of the Atharvan as a Veda proper. Being a *Samhitā*, entirely of a different nature and breathing a different spirit, the AV could not readily secure the regard of the orthodox Āryans. In ancient times the popular mind was obsessed with the ideas about sacrifice and the AV is not the Veda where much sacrificial material can be available. The AV unlike the other three Vedas is essentially the Veda of spells, charms and incantations. It promised to fulfil all worldly desires of human mind. And this worldly nature of the AV was sufficient to cause suspicions in the minds of the ancient people. The Brāhmaṇas, the Śrauta, Grhya and Dharma Sūtras and the Epics have all given recognition to the AV with a wavering mind. This hesitation of the ancient people on the question of the canonicity of the AV is clearly reflected in the Indo-Āryan literature. The main themes of the AV—magic and medicine, though useful, could not be easily reconciled with the sacerdotal themes of the other three Vedas.

Owing to such suspicious tendencies of the Indo-Āryan literature, some modern scholars are also led to think of the AV as a literary collection of barbaric culture or as some foreign document interpolated in the homogeneous literature of the ancient Āryans. Thus R. D. Banerji says, "The AV is a repository of the magical charms and incantations which were used by the Indo-Āryan people before they became civilized by contact with the Dravidians and which in a later stage of culture they were ashamed to recognize as a

part of their holy ritual¹". Ridgeway insists that the AV is a record of the aboriginal religion as opposed to that of the Aryans². B. G. Tilak says, "M. Lenormant has justly observed³ that while the Aryans worshipped the good and beneficent deities in nature, the Mongolians (to which race the Chaldeans belonged) always tried to propitiate the malevolent spirits; and hence while sacrifice formed the main feature of the Vedic religion, magic and sorcery was the main characteristic of the religion of the ancient Chaldeans. This shrewd generalization of the French savant at once enables to lay our hand upon the AV if we wish to find any parallels to the Chaldean magic formulæ in the Vedic literature. The Vedic religion is very often called the *Trayî Dharma*. The AV finds no place amongst three Vedas and there is an old tradition that in the point of importance and authority the AV does not stand on par with the RV, YV and SV".⁴

Such remarks by different scholars coupled with the efforts to trace Semitic influence in the AV are sure to make this Veda an object of suspicion. Semitic influence on Vedic magic is suggested by Victor Henry.⁵ Particularly the systems of Nakshatras as referred to in the AV *Samhitâ* is thought to be of foreign importation, especially Babylonian, though evidence on the point is almost nil.⁶ The words like *Tiâmat* (Taimâta), *Urugûlâ* etc. are found mentioned in the AV and their Sumerian origin is not to be questioned.⁷

If in this manner foreign influence is traced in the AV *Samhitâ*, an enquiry into its civilization becomes a necessity.

1 R. D. Banerji, "Prehistoric Ancient and Hindu India". P. 41.

2 Ridgeway, "Dramas and Dramatic Dances of Non-Europeans Races" P. 122.

3 "Chaldean Magic" (English Translation). pp. 145 ff, 179, 319.

4 The Bhandarkar Commemoration Volume, pp. 37 ff.

5 "La Magic dans L'Inde antique", pp. 93, 184.

6 Whitney, "Oriental and Linguistic Studies" II, p. 341 ff.

7 As regards the efforts to trace the Babylonian legend of flood in the AV (XIX. 39. 8) nothing need be said as Whitney has already denied it (p. 961). Also, see, Buhler's attempt (Indian Studies III).

Such an enquiry should give in full all the points of Atharvan-civilization and at the same time, should point out where it agrees with the main current of the Indo-Āryan culture. The points of disagreement will then be automatically noted.

Fortunately almost all the Western scholars, except a very few, have treated the AV as a product of the Indo-Āryan-culture. But taking into consideration certain marked differences, they have divided the Vedic literature into two parts—the *Trayī* and the Atharvan. They call the literature of the *Trayī* as hieratic or priestly literature and the Atharvan as popular;⁸ and they further emphasize the importance of the Atharvan as an invaluable source of popular beliefs and the record of the private life of the Vedic people.⁹ Such a division of the Vedic literature is obviously to justify the differences between the *Trayī* and the Atharvan. Further in the occidental view, the present AV *Śamhitā* in which are embedded the popular beliefs of the Vedic times, has not been handed down to us in an uninfluenced form but has been completely Brahminized and all the popular beliefs are given the priestly colouring.

There is also no difference of opinion among the scholars on the question of the age of the AV. All have unanimously and unambiguously stated that "popular magic poetry of the AV is very ancient, some of the charms being older than some prayers of the RV., though the signs of its very old age have been partly lost by their popular character and on account of their constant redactions by the priestly hand."¹⁰

Much capital is made out of the condemnation of the Atharvan magic by the Law-books,¹¹ for some of the Atharva-

8 Bloomfield, "The Atharva Veda" (Grundriss Series) pp. 46-ff. and JAOS XXI (Second Half) pp. 42-49.

For "Popular and Hieratic Religion" see, Keith, "Religion and Philosophy of Veda" HOS XXXI, pp. 55-57.

9 Bloomfield, "The Atharva Veda" (Grundriss Series) pp. 5-6.

10 Winternitz, "A History of Indian Literature", pp. 122-127.

11 Manu Smṛ. IX, 258, 290; Visṇu Smṛ. 54, 55.

vedic curses fall within the province of unholy magic. But even these very Law-books have recommended the use of Atharvan incantations for a Brahmin against his enemies.¹² In this connection it should be noted that all magic is the precursor of religion among all the peoples of the world. As the idea of religion advances more and more the priests try to replace magic by religion. But originally priests and magicians were the same. Essentially there is no difference between cult and magic. But a time comes when religion and witchcraft try to separate. The same thing happened in the Indo-Āryan religion also. The three Saṁhitās were formed for the benefit of the Āryan religion of sacrifice and the magic formulae were collected together in a separate Saṁhitā. Even after such bifurcation, the Vedic priest could not wash his hands clearly of magic. The sacerdotal religion of the three Vedas, too, is pervaded with magic, and almost all the Gṛhya rites of the Āryans are simply magic performances.

Then comes the question of the position of the Atharvan civilization in the Indo-Āryan culture. In this connection, the term 'civilization' is treated in a narrower sense. Civilization is the institutional and technical apparatus of life. It is subject to constant changes through obsolescence and replacement. It is in itself a condition of advanced culture. It may become a substitute for culture or even enemy to it. Culture unlike civilization is a broader concept. It is sustained by the intrinsic spirit of a people. It can not be borrowed by one people from the other. Civilization is a gift; culture is a realization. Culture rises and falls as it is transmitted from generation to generation. In a wider sense it is continuous. Culture always changes but it is one through the ages, even as the human form is one. The essential progress of men is made clearer by the distinction of external civilization and inner culture.¹³

Thus then it is necessary to define Indo-Āryan culture with a view to know how far the Atharvan civilization agrees

¹² *Manu Smṛ. XI. 33.*

¹³ MacIver, "Community—A Social Study", pp. 179-80; 201-2; and Appendix C.

with it and how much of it is in disagreement. Following is the broad trend of the Indo-Āryan culture in the light of which the Atharvan civilization can be verified.

In its broad view, the Vedic culture does not essentially differ from the Vedic religion. The three Saṁhitās are liturgical in character compiled for the convenience of the institution of Vedic sacrifice. This being the position, the worldly things get only a very small place in the three Saṁhitās. As a matter of fact, the picture of the Vedic civilization is to be completed with the help of the Atharva Veda. It is a true and reliable record of the beliefs, customs, manners, and everything about the private life of a Vedic Ārya. But to facilitate the comparison a broad line of the Vedic religion together with the scanty references to the cultural aspects of life are mentioned below. They will help in ascertaining the points of agreement and disagreement between the *Trayī* and the Atharva Veda.

The religion of the Veda as a whole¹⁴ is concerned with the worship of gods largely representing personifications of the powers of nature. The propitiation of demoniac beings comes only to a limited extent within its sphere. The Vedic hymns contain a large mythological element. These hymns are mainly invocations of gods meant to accompany the oblations of Soma and the fire-sacrifice of melted butter. Polytheism with a tinge of Pantheism is the pronounced faith. The Sāma Veda and the Yajur Veda are exclusively composed for sacrifice. The Yajus formulas, largely in prose not being directly addressed to gods, are practically of magical type. The Brāhmaṇas are prose works dealing with the Vedic ritual which system of ritual is very complex and in detail. The Upaniṣads form a part of the Brāhmaṇas but represent a pantheistic religion completely dominated by the doctrine of transmigration. The aim of this religion is the true knowledge which will bring about the release of the spirit from the cycle of births and deaths. The Vedic religion had its set ideas about cosmology, theosophy, origin of man and gods. The Vedic gods were not only the

14 A. A. Macdonell, "Vedic Religion" in *Encyclopaedia of Religion and Ethics*, Vol. XII, pp. 601-618.

powers of nature but the ancient heroes like Atharvan and others, the animals like Târksya, Paidva and others, inanimate objects like mountains, plants, implements of sacrifice etc. were deified. The Vedic demons too, have their share in the Vedic mythology. The cult of the Vedic Āryans consisted of winning the favour of gods who are benevolent by nature; warding off the hostility of demons who are malevolent by nature and the worship of the ancestors. The worship of the gods was either by word or act. Vedic prayer is entirely of the ritual type. It is intended to accompany some ceremony. These hymns aim at securing the goodwill of the gods. This goodwill, when secured, was expected to bring to the worshipper worldly blessings and promise of happiness in the other world. Vedic sacrifice is essentially supplicatory and expiatory. Generally, the Vedic sacrifice was based on the use of sacrificial fire. The sacrificial fires were three and the sacrificial activity involved the presence of many priests. The Vedic cult consisted of regularly recurrent or of occasional sacrifices. The Soma sacrifice was the most prominent. The family rites consisted of Saṁskâras like Upanayana, Vivâha etc. The rites relating to the public life were the consecration of a king, the Râjasûya, Vâjapeya, Aśvamedha etc. The Vedic customs of the disposal of the dead and the primitive ideas about heaven and earth are also recorded in the Veda.¹⁵

15 The references pertaining to the private life of the Āryans and found in the three Vedas are mentioned in the marginal notes in the following chapters.

CHAPTER I

“THE ATHARVA VEDA OF THE SAUNAKIYAS”

(Names, Schools of the AV., theory of hieratic and popular hymns, redactions, relation with other Samhitās, external and internal arrangements, metres and prose, contents — Bhaisajjyāni, Ābhichārikāni, Strikarmāṇi, Sāmmānasāyāni, Rājakarmāṇi, Paustikāni, Prāyaśchittāni, imprecatiōns in the interest of Brahmans, cosmogonic and theosophic hymns, ritualistic hymns, individual themes, Kuntāpa hymns, Book XX).

Names :—All the MSS. of the AVS mention Atharvāngirasaḥ as the name of this Veda and it is mentioned in the text also (X. 7.20).

(1) Bau. Dh. III.5.9.14.
Manu. XI.33; Yajn. I.312;
Maha Bh. III.205.20,

VIII.40.33.

This name is seen to be in vogue in all the varieties of the ancient literature such as the Sūtras, Smṛtis, the Epics etc.⁽¹⁾ The members of the compound Atharvāngirasaḥ are frequently separated but they are always in more or less close vicinity. This shows that the Atharvan part was

(2) GB. I.2.21, I.5.10.
I.2.24, I.3.3, I.1.5.8,
I.3.4; Vai. Sat. 5.10.

(3) Yātu in the Sāta.
Brāh. X.5.2.20.

(4) Sāta. Brāh. XIII.
4.3.3; Āś. Sr. X.7.1 ff.;
Sāh. Sr. XVI.2 9 ff.;
Pān. Brāh. XIII.9.10,
XVI.10.10.

The Atharva Parisīstas too (46.9 and 10) refer to these two component parts of the AV.

distinguished⁽²⁾ from the Āngirasa part which formed together the Atharva Veda Samhitā. The Atharvan part of the AV. is Sānta, Paustika and Bhesaja (XI.6.14) while the Āngirasa part is Yātu,⁽³⁾ Ābhichāra and Ghora. This internal division of the Veda is recognized by the non-Atharvanic texts also.⁽⁴⁾

The name Bhṛgvāṅgirasaḥ appears in the Atharvanic texts and it seems to be quite a favourite with them. Most probably, it is to magnify the importance of the sage Bhṛga (GB. I.3.3; I.2.22).

The name Brahma Veda also belongs to the Atharvanic ritual texts. It is mainly to be found in the GB., Vai. Sūt, and the Atharva-
(1) GB. I.2.22, II.2.6, II.16.9, V.15.19;
Vai. Sūt. I.1. Parisīstas.¹⁰ But the Atharvanic Upa-
nisads are silent about it. The name

Brahma Veda seems to be a late-one as it does not mean "the Veda of the Charms and Incantations" but rather "the Veda of the Brahman".

Kṣatra is also, perhaps, the name of the AV.¹¹ This and the other names of the AV as Bhesajā, Yātu etc. are simply partial descriptions of the-
(2) Sata. Brāh. XIV.8.14.1-4 = Brāh. Up. V.13.1-4.

Veda. Atharvāṅgirasaḥ was the most original title of this Veda, with every probability, for it, not only, includes the names of the two ancient mythical sages but also represents their very characteristic representations and contributions.¹² In a later period the name Bhṛgu replaced the name Atharvan

1. It has been assumed that the association (of Atharvan and Āṅgirasa) is merely secondary, due to a natural desire to adore these otherwise almost nameless compositions with an antiquity and dignity which do not belong to them. (Weber, 18. I. 295 : Whitney, Oriental and Linguistic Studies I: 18). But the names Atharvan and Āṅgirasa are well ingrained in the poems themselves in a sense very much the same as that of the oldest title of the AV (Atharvāṅgirasaḥ). Hence it may be well to remember that the Atharvavedic rites as well as the Hindu ceremonies connected with the home-life (Gṛhya) centre about the fire in distinction from the great Vedic ceremonies (Srauta) which are in the main concerned with the oblations of Soma. It is, therefore, possible to believe that:

(Continued on Page 3)

and the AV came to be known as Bhrgvāngirasaḥ. Finally the title Atharvāngirasa was shortened into the convenient and handy title "Atharva Veda" which is now in vogue.

Schools :—In accordance with the ancient Indian tradition the AV has nine schools—Śākhās, Charaṇas, Bhedas. These differences in the Śākhās may be due to the genuine differences in the extent and arrangement of the hymn-collections or to the differences in the ritualistic employment or to some other reason. We know of the Atharvan Śākhās from four sources : (a) the Charanavyūhas (5th Parisista of the Vāj. Samhitā and the 49th Parisista of the AV), (b) references in Pāṇini, Mahābhāṣya and other grammatical works, (c) reports of the Purāṇas and (d) the reference from the Atharvan literature and the Introduction by Śātyapa.

The nine schools of the AV are the Paippalāda, Tanda, Mauda, Saunaka, Jājala, Jalada, Brahnavada, Devadarsin, and Chāraṇavāidya. (1) The Paippalāda school is not so favourite with the Atharvan literature such as the Kau. Sūt., Vai. Sūt., GB., and the Parisistas. There appears a group of the Paippalāda mantras in the form of an appendix at the end of the Nakṣatra Kalpa.² The Atharva Parisista 8

(Continued from Page 2)

the Vedic Hindus when they said of these charms that they were Atharvāṇaḥ and Āṅgirasaḥ meant fire-charms i. e. charms pronounced when oblation, not Soma, was poured—into the fire.

2. 1. B. ॐ यद्राजाने शक्वूम् नक्षत्राण्यकुर्वत् । भद्राहमस्मैप्रायच्छत् ततो राष्ट्रमजायत् ॥
 भद्राहमस्तु नः सायं भद्राहं प्रातरस्तु नः । भद्राहमस्मभ्यं त्वं शक्वूम् सदा कुरु ॥
 यो नो भद्राहमकरः सायं प्रातरयो दिवा । तस्मैते नक्षत्राज शक्वूम् सदा नमः ॥
 यदाहुः शक्वूम् (म्) महानक्षत्राणां प्रथमजं ज्योतिरप्ते ।
 तत्रः सर्तीं अभिकृणोतु रुद्येच नः सर्वेवीरं नियच्छात् ॥
 योऽहिमन्यक्षमः पुरुषे प्रविष्ट इविते देव्यं सहः ।
 अप्रिदृष्टं शृतवोभनोपस्कन्द नो विद्युमसत्सोऽन्येन संक्षच्छात् ॥

तस्मै प्रस्तुवामपि ॥

(Continued on Page 4)

(*Gṛtāvekṣanam*) at the end designates AV.XIX. 56-58 as the Paippalādā mantrāḥ. The Parisīta 34.20 (Anuloma Kalpah) begins with the Pratika “*Sām no Devi*”. W. Caland having reconstructed a considerable part of the Paippalāda Śrāddha Kalpa with the Parisistas 2.3,6 ; 23.10 ; 24.14 ; 41 surmised that the Paippalāda school is older than the Saunakiya. The Praśna and the Garbha Upanisads are assigned to this school. (2) The *Tauda* or *Taudāyana* is also called as *Stauda* or *Staudāyana* (Pari. 23.3). (3) The *Mauda* or *Maudāyana* is mentioned in Pari. 2.4 ; 23.3 ; 24.10. (4) *S'aunaka* was one of the great teachers (Man. I.1.3 ; Brahma 1). From him comes the school *S'aunaka* or *S'aunakiya* (Kau. Sūt. 85.8 ; Vai. Sūt. 43.25). The Kau. Sūt. the Vai. Sūt., and the Chaturādhyāyikā belong to this school. (5) The *Jājala* is mentioned in Pari. 23.2 ; Sāyaṇa Intro. p. 25 ; Mahābhāṣya XIII. 435. (6) *Jalada* (Pari. 2.4) is also called *Jaladāyana* (Pari. 23.2) (7) The *Brahmavāda* is mentioned in the *Charanavyūha* (Pari. 49). (8) The *Devadarśa* or *Devadarśin* is mentioned in Kau. Sūt. 85.7 ; Pari. 23.2. (9) The *Chāraṇavaidya* is mentioned by Keśava at Kau. 6.37 and the Pari. 23.2.³

This list of the Sākhās of the AV. can not give us a clear idea of their importance. None of these except the *S'aunakiya* and the Paippalāda Samhitās are available to us. Bloomfield infers that “this Sākhā list is a medley of things of very different importance. The tradition that the Kau. Sūt. is the Samhitā Vidhi—the Book of Rites of four

(Continued from Page 3)

यस्त्वामातुरुत वा पितुः परिजायमानं अभिसंबभूत ।

न त्वर्य अधिनासयाम सोऽन्यस्मै स यतोः प्रविष्टः ॥

अलिङ्गवा गृथाः कव्वकाः सुपर्णाः शापदाः पतित्रिणो वयासि ।

शकुनयोऽमुष्याऽमुष्यायणस्याऽमुष्याः पुत्रस्यादहने चरन्तु ॥

कृतिकारोहिणीमध्ये वैप्पलादा मन्त्राः ।”

3. But “अथर्वेण्य शाखाः स्युः पश्चाप्नेदतो हरे । Muktikopanisad 13.

of these Sākhīs,⁴ indicates very clearly that these school-differences did not extend in every case to the Sāmhitās themselves nor even to the different Sūtras of the same Sāmhitā."

Bloomfield's theory of hieratic and popular hymns⁵:—

Inasmuch as the hymns of the three Vedas are of paramount importance in the great Vedic ritual with three fires and many priests, as laid down in the Brāhmaṇas and the Srauta Sūtras, they are conveniently designated as ritualistic or hieratic hymns. On the other hand those parts of the RV. which fall within the scope of the Atharvan and the house priests and their hymns, are designated as popular or Atharvanic hymns. Linguistically and stylistically the popular hymns are considered later.⁶ But from the point of view of comparative grammar and etymology almost all the linguistic forms that are looked upon as indications of a late date are in reality as old or older than the entire range of Āryan-languages in India. There existed side by side two dialects—hieratic and popular, in India. In the hieratic were written hymns which have for their theme the adoration of a given deity. In the popular were written charms directed to the attainment of a specific object. According to this theory purely linguistic data is not sufficient to fix the chronology of Vedic hymns; and the hymns of the AV., not merely in their substance but also in their form, are considered as ancient as those of the RV. Bloomfield takes pains to support

4. Viz. Śaunakiya, Jājala, Jalada and Brahnavada — Śāyaṇa. Intro. p 25. and also Keśava and the Atharvapaddhati.

5. In the "Atharva Veda" (Grundriss Series) pp. 46-47 and JAOS XXI (Second Half) pp. 42-49.

6. The signs provided to hold this view are—dual in 'au'; instrumental in 'aīh' (plural); forms, stems and roots as 'hvayāmi', Karomi, Panthām, etc.

this theory by tracing the superior tradition (of mantra-pātha)⁷ in the AV. or by tackling the questions of word-forms, diction, metre,⁸ lexicon etc. and concludes that though the mantra material of the AV. is very ancient yet its redaction is of later date.

Again it is a fact beyond doubt that there could never have been a period in the history of Vedic literature when the Vedic society could have silently carried out their endless medical practices or the practices for long life or those connected with kings, priests, women, village community, marriage, birth, pupilhood, householdership, death, funeral and worship of the manes without charms or prayers. Such charms and prayers were a popular need and equally strong was the need of the people for the elaborate means of their satisfaction. Can it be reasonable to assume that there was no need for them in more primitive Vedic times? It has been said that the barbarious aborigines of India contributed much in this respect when the Āryans mixed with them. That may be partially true but it can not account for a literature of such extent and character like the Atharva Veda. The influence of the aborigines may be limited only to uncanny make up of a part of the AV., but the whole of the Atharvan can not be thought of as borrowed from the outside sources. The genuine Āryan spirit is pervaded in the more natural manner in the AV.

7. AV. VI. 2 = RV. VII. 32-6, 8. AV. V. I = RV. X. 5-6.
 " III. 3-3 = RV. VI. 11-4 = MS. IV. 14-15 etc.

8. The Atharvan Anuṣṭubh differs from that of the RV on the one hand and from the Epic Śloka on the other.
 RV. Anuṣṭubh-(U-U²); Epic Śloka (U - - ≈). The Atharvanic Anuṣṭubh permits these as well as (≈ ≈ ≈ ≈). e. g. AV. I. 1 ; I. 2 ; 7; 8; 19 ; XI. 4. The Rigvedic Wedding Hymn (X. 85) is in popular Anuṣṭubh.

(III. 12-30; IV. 8; VII. 36; 57 etc.). Thus all the differences in the AV. and the RV. can be justified by the assumption of two classes of literature--the popular and the priestly⁹.

The Atharvan Redactions :-- The present collection of the Atharvan hymns is the final product of redactical activity much later than the RV. Many hymns and prose passages in the AV. date back from very ancient times to the very late period of the Vedic productivity. The Atharvan material and rites are presented in a thoroughly revised form, completely Brahmanized and rishified. Everything in the AV. is made part and parcel of the Vedic religion. The whole of the Vedic pantheon--the Vedic gods like Indra, Agni etc. appear here battling with ghosts and goblins, though in the RV. they represent the forces of nature and the slayers of great demons. The demands of Brahmins are presented in the style of the Brāhmaṇa texts. The contact between the mantra and Dharma (1) cf. Tai. Brāh. II. 3-6. is seen fully established;¹⁰ geographical data, class and caste systems, the catalogue of the Srauta sacrifices, the rise of Prajāpati, advance in literary activity etc. are found mentioned in the text proper. All these facts can be useful to fix the relative chronology of the Atharvan redactions. But it is very difficult to fix such a chronology of individual hymns and redactions of the Atharvan and "it seems even more pernicious error than the bundling together of the facts of the so-called 'Rigvedic period' separate from all the rest of early Brahmanic activity, in the face of everchanging critical position of all antiquarian and institutional themes of the Vedic period."¹¹

9. For the Popular and Hieratic Religion, see Keith, "Religion and Philosophy of Veda" HOS. Vol. XXXI. pp. 55-57.

10. Bloomfield, "The Atharva Veda" (Grundriss) p. 4.

Relation with other Sāmhitās¹¹—The relation of the AVS' with the other hymn-collections of the Vedas is both intimate and intricate. The Atharvan is very reminiscent: in unexpected places, often in the hymns that are very original in the AV., a shorter or a longer passage, frequently only a single pāda, appears that is borrowed from some other connection. Quite a number of stanzas of the SV. which are not derived from the RV. occur also in the AV. The correspondences between the AVS' and the Grhya-stanzas are very extensive and often disguised by corruptions and secondary manipulations of the original texts. There is a marked relationship between the Taittiriya Brāhmaṇa and the AVS'. It seems to reach decidedly beyond that general connection which may be expected in all mantra-collections. So much intimacy exists between the AVS' and the corresponding texts attaching themselves to the Vāj. Sāmhitā viz. the S'atapatha Brāhmaṇa and the Kāthaka Sāmhitā.

With RV. the AVS' shares about one seventh of its material apart from the book XX which is directly borrowed from the RV. More than one half of the Rgvedic stanzas which correspond with those of the AVS' belong to the book X. (RV). Also a part of the material from the book VII and other books of the RV. appear here. Excepting the Wedding hymns (AVS'. XIV) and the funeral stanzas (AVS' XVIII) the material common to the two Sāmhitās is Atharvanic in character. It consists of charms friendly and hostile. General prayers in adoration of a given deity are rarely shared by the two collections.

The materials common to the AV. and the YV. appear in the main in the better and original form and application

11. Bloomfield—“Vedic Concordance”

Aufrecht's list in the Introduction to “Die Hymnen der Rigveda.”

in the Yajus texts than in the AV¹². Those hymns or formulas of the YV. which happened to fall in the scope of the AV. directly or indirectly have been handled by the AV. quite secondarily¹³. Both the Yajus formulas and stanzas are frequently used as themes to which new material is added in the AV. to suit Atharvan devices.¹⁴ But the tradition of AV. is less pure than that of the Yajus.¹⁵

External and internal arrangement:—The S'aunakiya recension of the AV. known as the vulgate consists of nearly 730 hymns or 6000 stanzas in Twenty Books. One sixth of the whole is in prose including the two entire books.

In accordance with tradition, the AVS' is of XX books.

The GB. speaks of twenty mythical sages (I. 1. 5. 8) and Patañjali also speaks of "विष्णोऽस्तुतः"¹⁶. But the original collection of the AVS' might have consisted of lesser number of books. The book XX is compiled for the most part with the material from the RV. The concluding part of the book XIX shows that the Saṁhitā is at an end. Even the book XIX seems to be a late addition, because it does not harmonize with the plan of arrangement of the hymns given in the first 18 books. The Kau. Sūt. quotes only few mantras from the book XIX and wherever

12. Cf MS. I. 5. 2; Ap. Sr. VI. 21. 1; and AV. II. 19.

13. Thus the Mṛgāra Sūktāni - AVS. IV. 23-29 and the Yājyā - Puronuvākyā of the Yajus Saṁhitā - Tai. Saṁ. IVS. 7. 15; MS. III. 16. 5; KS. XXII. 15; The AV. IV. 28 exhibits peculiar Atharvanic words - Kṛtyākṛd, Mūlakṛd, Kimidin etc.

14. AV. X. 5 = VS. XXXVII. 6; TS. IV. 2. 1.

AV. V. 24 = TS. III. 4. 5; MS. II. 6. 6; TB. III. 11. 4; S. IV. 10. 1-3.

AV. II. 17. 1 = VS. XXIX. 9; TB. II. 6. 1. 5. etc.

15. Bloomfield, "The Atharva Veda" (Grundriss) pp. 53-59.

(1) Mahābhāṣya on
Pāṇini V. 2. 37.

they are quoted they are in the Sakalapāṭha with a few exceptions which are given by their Pratikas. The Prātiśākhya and the Pañchapatālikā do not recognize this book. The Nakṣatra Kalpa quotes XIX. 7 and 8 in full while other mantras are quoted in it by their Pratikas. XIX. 20 and 23 are the tables of contents of the Saṁhitā and are of the nature of Parisītas. They cannot be said to form an integral part of the Saṁhitā. The Atharva Parisīta 46. 4-6 (Uttamapaṭala) holds that the AVS' ended with the book XVI.

The AVS' is internally divided into three ways: (a) Kānda-Anuvāka-Sūkta, (b) Kānda-Prapāṭhaka-Sūkta and (c) Kānda-Arthaśūkta-Paryāya-Sūkta. The second kind of division is met with in Roth and Whitney's edition of the AVS'. In S. P. Pandit's edition with the commentary of Śātyāna, the shorter hymns are combined with the longer in accordance with the traditional recitation. The Kau. Sūt. is acquainted with the Adhyāya (Kānda), Anuvāka, Sūkta and Paryāya system.

The arrangement of the book XX is liturgical like the Śrauta collection of the Yajus texts. That of the XIX is haphazard. The first 7 books consist respectively 35, 36, 31, 40, 142 and 118 hymns of not many stanzas. The minimum is of 18 stanzas in V. 17. The norm of the number of stanzas is regulated in each of these books. The first five books have in each book respectively the ascending number of stanzas 4, 5, 6, 7, 8. The ascending scale is resorted to inside the book V. After the book V there is a break in the arrangement. The number of the hymns varies but the scale of the stanzas descends. The book VI consists of 142 hymns each of least 3 stanzas; book VII consists of 118 hymns of least 1 stanza; books VIII-XVII with the exception of XV and XVI, consist of longer hymns,

the shorter in the beginning and the longest at the end. Books VIII to XI consist of 10 hymns each. After that the number descends. There are five hymns in XII, four in XIII, two in XIV and one in XVII. The books VIII to XVII are arranged according to the number of Anuvâkas in a descending scale. The books VIII to XII have five Anuvâkas each. The book XIII has 4, books XIV-XVI have 2 each, the book XVII has one Anuvâka only and the book XVIII has four (cf. AV. XIX. 23. 23-28).

Within a given book the hymns are not, generally, arranged. They seem to follow one upon the other with little regard to their subject-matter, or any other discernible criterion. The numerical scheme of each book prevents the grouping of all related hymns. Yet a considerable amount of the material is obviously arranged according to the subject matter. Thus 12 prâyâscchitta hymns are grouped together (AV-VII-110-121), 7 Mrgâra Sûktas (IV. 23-29), 6 imprecations against enemies (II. 18-23), 5 royal practices (III. 1-5) witchcraft (IV. 16-20), women's charm (VII. 35-38), etc.

There are some sixty or more pairs of hymns more or less allied in subject-matter, such as Vena and Gandharva (II. 1.2), Brahma and Ka (IV. 1.2), Manas and Vâk (VII. 1.2), journey and road (VI. 8.9), etc. There is some prehistoric and organic connection in the grouping of such hymns as the Mrgâra Sûktas or the hymns VII. 46-49 or I. 4-6 or VI. 27-29 or VII. 39-41 or VII. 79-81. The interior five stanzas of the Mrgâra Sûktas are original Atharvan production though the rest of the Mrgâra Sûktas are built on the Yajus materials. Similarly I. 1 and XIX. 72 are significant on account of their subject-matter for the introduction and closing of the Samhitâ. In the same way the introductory hymns of books II, IV, V,

and VII are all theosophic hymns not without some significance¹⁶.

The Metres and Prose :—The metres of the original part of the AV. are in the main Vedic metres—Gāyatrī, Anustubh, Pañkti (short metres), Tristubh, Jagati, (long metres). The book XV and a considerable part of the book XVI are in prose. Metrical and prose matter are a good deal mixed up so that it is frequently difficult to determine whether a passage is merely condensed prose or a doggerel metre or originally good metre spoiled by interpolations and additions. The Brhatsarvānukramaṇi in course of the difficult discussions of the defective metres, has added a large variety of metrical terminology such as Nichrt, Bhūrigarbhā, Ārsi, etc. Here the metres vary in the same hymn than is customary in the RV. The variation of metre is treated as a literary device.¹⁷ Many hymns open with Anustubh and continue with long Tristubh (I. 13 ; 18 ; II. 29 ; IV. 16 ; VI. 3 ; VII. 68 ; etc.) ; or continue with Gāyatrī (II. 32 ; IV. 12). It is perhaps no accident that the Vedic wedding hymns are prevailingly in Anustubh and funeral hymns in Tristubh. The Atharvavedic Anustubh differs from the Rgvedic on the one hand and from the Epic Słoka on the other. The metres of the AV. are on a level with those of the Gṛhya Sūtras. The prose of the AV. resembles that of the Brāhmaṇas both in style and language.

Contents of the AVS :—The hymns of the AVS can be classified in the following way in accordance with the ritualistic application given by the Kau. Sūt.

(1) *Bhaṣajjyāni*—charms to cure diseases ; (2) *Abhichārikāni* and *Kṛtyāpratiharanāni*—the imprecations against

16. Bloomfield has taken pains to show suitable links between all these groups of hymns.

17. Bloomfield, JAOS XVII. 176. note.

demons, sorcerers and enemies. (3) *Strikarmāni*-charms pertaining to women, (4) *Sāmmanasyāni*-charms to secure harmony, (5) *Rājakarmāni*-charms pertaining to royalty, (6) *Pauṣṭikāni*-charms of prosperity, (7) *Prāyaśchittāni*-charms in expiation of sin and defilement, (8) Imprecations in the interest of Brahmins, (9) *Cosmogonic and theosophic* hymns, (10) *Ritualistic hymns*, (11) Hymns dealing with *individual themes*, (12) *Kuntūpa Sūktāni*, (13) Book XX.

The Bhaiṣajjyāni—This term does not occur in the AV. itself. But it appears in the Kau. Sūt. which deals with the medical hymns of the AV. in great detail (Kau. 22-25). The AV. takes a very broad view in its medical hymns and includes exorcism of demons which are supposed to cause diseases. The practices mentioned in the Kau. Sūt. include an extensive *materia medica* and elaborate therapeutics and much of it is presupposed in the hymns themselves. At many a point the practices of the Sūtra throw intelligent light on the hymns. Thus the charms of the AV. together with the practices furnished by the Kau. Sūt. represent a most complete account of ancient Indian medicine. The Atharvanic medical charms have very well impressed the later Hindu medicine to such an extent that the Āyurveda is regarded as the Upaveda of the AV. It is a peculiarity of these charms of the AV. that they have grouped together a variety of unrelated diseases, have not drawn a line of demarcation between the causes of diseases and the possession by demons, have used symbolism to play an important part in the cure of a disease and the medicine recommended is mostly in the form of amulets derived from the vegetable kingdom. Many names of the diseases as well as of plants are in general quite obscure. The chief diseases treated are:—Jaundice (I. 22). Takman-fever (I. 25;

V. 4; VI. 20; VII. 116; XIX. 39), dropsy (I.10; VII.83; VI.24), diarrhoea (I.2; II.3; VI.44), consumption (II.33; III.11; IX.8; XIX.36; 44), leprosy (I.23; 24), abscesses (VI. 127; IX.8); scrofulous swellings (VI.25;57; VII.74;76), wounds and fractures (IV.12; V.5), inherited disease (II.8; 10; III.7), paralysis (VI.8), flow of blood:(1.17), poison of all kinds (V. 13; 16; VI.12; VII.56; 88; IV.7; VI. 100), worms (II.31; 32; V.33). Again there are charms for the luxuriant growth of hair (VI. 21; 136; 137), to promote virility (IV.4; VI.62; 101), against insanity (VI.111) etc. Then there are plants and amulets praised in various charms, e. g. *Kuṣṭha* and *Jaigida* against fever (VII.116.2), *Viṣṇakū* against diarrhoea (VI.44), *Rajani* and *Syāmā* against leprosy (I.23; 24), *Arundhati*, *Lāksu* or *Silāchī* against fractures and wounds (IV.12; V.5), *Ābaya* against diseases of eye (IX.8.20), *Nitatnī* for the growth of hair (VI.136), *Ajaśriṇi* against lunacy (IV.37), *Prśniparṇi* against miscarriage (II.25) etc. etc. Again, there are charms called “*Sarvarogabhaṣajjyam*” which are a sort of panaceas which promise complete exemption from every sickness. In these figure *Varapa* tree (VI. 85), *Kuṣṭha* (VI. 95), *Chipudru* (VI. 127), *Āñjana* (XIX. 44). The substances specially relied upon in such hymns are water and plants. The hymns and stanzas addressed to waters, though not originally of the AV. are used as *Sarvarogabhaṣajjyam* (I. 4-6).¹⁸

The Ābhichārikāṇi and Kṛtyāpratiharaṇāṇi:—The Atharvan imprecations are alike against demons and human sorcerers (*Piśāchas*, *Sadānvā*, *Asuras*, *Arāya*, *Sapatna* etc). This class of hymns includes *Abhichāra*-witchcraft and *Yātu*-sorcery. The latter is called as *Rakṣovidyā* and represents the terrible side of the AV. From the Vedic times this part of the AV. is

18. For a complete treatment see Chapters III and IV.

connected with the sage Angiras. The sorcery practices have also branches such as Krtyā, Valaga, Mūlakarma etc.—the practices which were more terrible as they were performed at secret places and with the help of roots. The AV. XI. 1 represents Krtyā as a monstrous bogey. The Abhichāra could be retaliated by Pratyabhichāra (cf. Pratisara or Prativarta). The Abhichāra hymns against Yātudhānas, Kimidins, Atrins, Pisāchas etc. (V. 7; 8; 28 etc); against Viśkandha and Kābava (III. 9); against Sadānvā (II. 14); against Raksas (VI. 2; 34; 52) are all with offerings. The Abhichāra hymns against human enemies are often addressed to deities like Agni (V. 29; VII. 34; VIII. 3; XIX. 65; 66), to Indra and Agni (VII. 110), to Indra (VII. 31) to Indra-Sutrāman (VII. 91; 92), to Indra and Brhaspati (VII. 51), to Indra and Soma (VIII. 4), to Brhaspati and Soma (VI. 6), to Marut Santāpana (VII. 57) etc.

In the case of Abhichāra hymns also plants and amulets are recommended to exercise demons; Aralu amulet with red-brown thread (III. 9), amulet from Sadāmpuspā (IV. 20), Apāmārga (IV. 17-19; VII. 65), Abhivarta-maṇi (I. 29), Nairbadhya Havis with VI. 75; Aśvattha amulet (III. 6); Talasī tree (VI. 15), Varanya tree (X. 3); Khadira (X. 6), Darbha (XIX. 28; 29; 30; 32; 35), Vajra (VI. 134); the Bhāradvāja Pravraska is used against an enemy who thwarts holy work. (II. 12).

The famous prayer to Varuṇa (IV. 16) and the original theosophic conceptions in the hymn to Kāma (IX. 2) are characteristically blended with witchcraft.

The counter-witchcraft charms are designated as Krtyāpratiharanāni and are mentioned in the text as Pratyabhicharana (II. 11.2), Pratisara (VIII. 5.1, 4) and also Prativarta, Pratyāñcha and Pratichina (X. 1.6). Such charms are directed against Krtyākṛd (V. 31; 32), Valagin,

Mulin, Sapatheyya (IV. 5.9). These are mostly defensive (X. 1.6; II. 11; VIII. 5). The amulet of Sraktya is very efficacious in this connection.

Âyusyâni :—The hymns of the AV. included in this group are not strictly separated from the medical charms. (e. g. XIX.44 is an Âyusya hymn but mentions a number of diseases). Such hymns are not prayers for the cure of a disease but are an eager endeavour to secure long life into an ideal old age of a hundred years. The Kau. Sût. employs them in various ceremonials such as Chitâkarma, Godâna, Upanayana etc. attendant upon the development of a young Ârya from the birth to initiation. (Kau. 52.18 and onwards). Such hymns ask for long life which shall not only last for hundred years but also for protection against deaths which are a hundred and more. (II.28.1; III.11.7; VIII.2.27). For this purpose Yama, Antaka or Mrtyu or Nirrti are flattered. The Âyusya hymns place the longevity of life as the special charge of Agni¹⁹ (VIII.54.6; II. 13, 28, 29; VII.3.27). Here again amulets, the true Atharvanic feature appears to impart longevity of life on the Âryans. The amulet of gold (I.35; XIX. 26), pearl (IV.10), of Putudru tree (VIII.2), Âñjana (IV.9; XIX.44), girdle (VI.133) etc. are efficacious in this respect.

Strikarmâni :—This section of the AV. includes a considerable number of hymns which are treated by the Kau. Sût. in its 4th book. They represent the eventful life of a woman before, during and after marriage. The most common among these are love-charms (I.34; II.30; III.25; VI.8; 9; 102; 129; 130-132, 139; VII. 38). The main aim of these charms is to secure the love of a man or woman and for this purpose different plants and substances are used. The arrow of the God of Love is also mentioned (III.25.2).

19. Cf. Âyu is the son of Purûravas and Urvasî. Âyu is the name of Agni.

The second group of such charms aims at the destruction of a rival in love (II. 14; III. 18; VII. 35; 113; 114). Such Sapatnabādhana hymns are accompanied by fierce and uncanny practices. There are also more drastic charms to deprive men of their virility (VI. 188; VII. 90) and even such useful charms to cause the return of a truant woman, or to cause sleep (IV. 5). Many of such charms are meant to appease jealousy and aim at quenching the burning love-fire of heart (VI. 18; VII. 95; 94).

The remaining hymns belong to the calm sphere of conjugal life: to drive out Atrin from a woman (I. 18), the Pativedanāni (II. 36; VI. 60; 82), to secure conception with Parihasta, a bracelet (VI. 81), to protect embryo (VI. 17 with V. 1.1), Simantakarma (VIII. 6), Pumsavana (III. 23; VI. 11; VII. 17; 19); Sosyantikarma (I. 11). Connected with these are the expiatory charms for a child born under the unlucky star (VI. 110) and also for the irregular appearance of its first pair of teeth (VI. 140). The Wedding Hymn appears independently (Book XIV) which is treated separately by the Kau. Sūt. (Book IX).

Sāmmanasyāni :—The key-note of the present class of hymns is harmony. The family was supposed to be attacked by Nirṛti and in that case elaborate expiations were necessary. A section of these hymns deals with stilling of wrath and discord. The others aim at success and prosperity in social and political life, influence in assembly, success in debate. Thus VI. 42; 43 are meant to appease anger with the help of Darbha grass. VI. 64; 73; 74; VII. 52 allay discord, strife and bloodshed. III. 30 is an appeal for harmony in family. III. 8 establishes harmony between teacher and pupil. VII. 44 brings back peace between two enemies. II. 27 (with Pātā plant) and VII. 12 promise influence in assembly.

Rājakarmāṇi:—In all the hymns pertaining to royalty Indra is the heavenly prototype of the earthly king (III. 3.2; IV. 6) and similarly Varuṇa (III. 4; 5; 6) and Brhaspati or Brahmanaspati represents Purohita. The following royal practices are dealt with in the Atharvan: Consecration of a king (IV. 8), election of a king (III. 4), restoration of an exiled king (III. 3), superiority over other kings (IV. 22; VI. 54; 86-88; VII. 84), specific qualities of a monarch (VI. 38; XIX. 37), self-glorification of a king (VI. 61). The hymns to Rohita and Rohinī (XIII) are related to this class of hymns as they stand in the relation of a pair of divinities represented allegorically as king and queen.

Another class of these hymns constitutes battle-charms or *Śātrigrāmikāṇi* (Kau. 14.7) with its varieties as *Apanodanāṇi* (Kau. 14.14) and *Mohanāṇi* (Kau. 14.7). AV. I. 20; 21 are general battle-charms; VI. 103; 104 are meant to paralyse the enemy; III. 1; 2 are addressed to Agni to confuse the enemy; VI. 97-99 are prayers to Agni on the eve of the battle; XI. 8 and 10 are addressed to battle-demons Arbudi, Nyarburi and Trisandhi to attack fiercely the foe; V. 20; 21 and VI. 126 are characteristically addressed to the battle-drum to infuse terror in the enemy; XIX. 20 is a (1) RV. X. 103. prayer of a king while he puts on his armour and VI. 125 and VII. 3 are prayers of a king as he mounts his war-chariot. The famous *Apratiratha Sūkta*⁽¹⁾ appears in the AV. also (XIX. 18).

Paustikāṇi:—This class of hymns forms one fifth of the Atharvan Sainhitā. In it are included prayers and rites about house, field, river, rain, grain, cattle, trade, gambling, journey, vermin etc. Still more persistent is the cry for wealth and heroic sons. There are also charms for exemp-

tion from danger and calamity. AV. III. 12 with VII. 41 is accompanied by Syenayāga which is to be performed on the ground where a new house is to be built (Kau. 43. 3). I. 13 and VII. 11 are addressed to the goddess of lightning to spare the stores of grain. VI. 106 is a prayer for protection from conflagration. III. 14 is a charm for conducting a river into a new channel. III. 17 and VI. 33 are recited when a field is ploughed. VI. 142 is a blessing over seed. III. 24 and VI. 79 procure abundant grain. VI. 50 exorcise the vermin which infest the field. IV. 15; VI. 22; VII. 18 are charms to procure rain; II. 26; III. 14; IV. 21; VII. 75 are in connection with cattle. VI. 89 is for the prosperity of cattle and for the protection of cattle and is addressed to the plant Arundhati. VI. 70 brings about attachment between a cow and her calf. IV. 3 is a shepherd's charm against wild beasts and robbers. VI. 92 and XIX. 25 give speed to horses. III. 15 is a merchant's prayer to Indra for a safe journey and so are VI. 55; VII. 8 and VII. 55. The hymn V. 5 is an oracle to find whether the journey will be safe or not. VII. 60 is a prayer on the return from a journey to the house to remove from it fear to the owner and to make him prosperous. VI. 128 is a propitiation of the weather-prophet (Sākadhūma) who predicts the weather for a person about to start on journey. V. 26 and also the Digyukte Hymns—III. 26 and 27 seem to exorcise serpents. VIII. 9 is a prayer to Pūṣan for finding out lost property. IV. 38. 1-4; VII. 50. 107 and II. 2 are prayers for success in gambling at dice. I. 15; II. 26; XIX. 1 (with Saṃsrāvya Havis), IV. 13; VII. 69; XIX. 9-11 (with prayer for Sañi), IV. 39 (with Sañti prose formula). VI. 24; I. 31. 32; VI. 10; III. 16. 20; XIX. 31 (with the amulet of Udumbara) are all meant for furnishing prosperity. Even the Ekāstakā hymn—III. 10—is meant for the same purpose.

To ward off misfortune there is Atharvanic compilation of the Mṛgāra Sūktāni- IV. 23-29 (Kau. 9.1; 27-34), XI. 6 (with a prayer to gods) and I.27 (with an amulet from the skin of a serpent) which have also efficacy to ward off calamity and danger from enemy.

Prāyaśchittāni :—There are nearly 40 hymns of this class in the Atharvan. It is a noteworthy fact that except VL114; XIX.59, these hymns do not deal with Prāyaśchittas for defects in sacrifice. Prāyaśchitta hymns of the AV. are for general use to expiate mental delinquency (VI. 45), evil (VI. 26), Enas (VI.115), to release from Varuṇa's fetters (VL121), for debts incurred but not paid back (VL117-119), for gambling debts (VI. 118), to expiate sin of sorcery practice (VI. 116), a prayer to Vaiśvānara for remission of sins (VI. 119. 120), for a Brahmachārin at the death of his teacher (VI. 49), at the receipt of gifts by Brahmins (III. 29.7. 8 ; VI. 71. VII. 57); for not giving food to others who are entitled to it (II. 35); against evil eye of others when food is taken (Kau. 38. 22); as an atonement for slaughter at sacrifice (II. 34) (GB. I. 1. 12 ; Vai. Sūs. 10. 17); in the case of Parivid (VI. 112 ; 113); in the case of Nirṛti (VI. 63 ; 84); for one whose hair has been cut by Śamī (VL 30. 2. 3; Kau. 31. 1); for a child born under an unlucky star (VII. 110); for irregular appearance of the first pair of teeth (VI. 140); in case of the birth of twins or for a sterile cow (III. 28 ; XII. 4); Śakuna charms (VI. 27-29 ; VII. 64) and also VI. 124 and lastly in the case of evil dreams (VI. 46 ; VII. 23 ; 100, 101 ; XVI. 5 ff. XIX. 56 ; 57).

Hymns in the interest of the Brahmins :—The Brahmins must not be violated (V. 17 ; 18 ; 19 ; XII. 5); woe betide the king and country where a Brahmin's spouse is harmed. Calamity of every sort befalls where such a thing happens.

The wrath of a Brahmin consigns the oppressor to death (V. 19). The Dakṣinā is the main concern of the Brahmins. For that every suitable occasion is found out. A Vasā cow (Sterile) is a portentous occurrence requiring expiation, so, that cow should be given away to a Brahmin (XII. 4); similarly in the case of the birth of twin calves (III. 28). The Dakṣipās are designated as Savas by the Kau. Sūt. in its 8th Adhyāya and they are 22 in number. These Savas centre round animal world such as cow (X. 10), bull (IX. 4), Anadvān (IV. 11), and even house (Śālaśava IX. 3) and water (VI. 122). According to Keśava, the Brahmaudana and Svargaudana hymns (XI. 1 and XII. 3) are meant for the preparation of porridge at the Soma sacrifice for the Brahmins' Dakṣinā. Gold and clothes are also added to the list of Dakṣinā while in XI. 3 the Odana is exalted. These presents to Brahmins are considered as the treasure laid up in heaven (VI. 123).

Allied to these are the hymns in which the esteem of men is craved (VI. 58; 69) or the prayers for Medhā (VI. 18) and wisdom (IV. 30) and perception (XIX. 4) and Brahma (XIX. 41-43). The Vedic student - Brahmacārin has also prayers for wisdom and other material advantages, while he builds up fire (XIX. 64) or pays his devotion to Vedic learning (VII. 105; XIX. 68), or desires for success in the study of the Veda (VII. 54; 61) or wants to regain holy learning (VII. 66; 67). Then we find the praise of Gāyatri in XIX. 71 and of Vāchaspati in I. 1.

Cosmogonic and Theosophic Hymns:—There is a considerable number of such hymns in the AVS. Several books are introduced with them (II. 1; IV. 1; V. 1; 2; VII. 1; 2), but most of them are found in the books VIII-XIX. The theosophic speculation is rooted in the Atharvan (cf. IV. 19. 6-

a charm with Apūmārga or IX. 2—the Kāma Sūkta). The peculiarity of the Atharvan is the blend of the theosophic ideas with witchcraft and other material purposes (book XIII; VII. 26. 6; XVIII. 4. 5; XIX. 32. 9) and even with the Savas (Aja-IV. 14; Rśabha-IX. 4; Vasā IX. 10). Even more bold is the idea of making Brahmaudana as the vehicle of theosophy (IV. 34; 35) and Ucchista, the leavings of the Brahmaudana (XI. 7). The noble hymn to Varuṇa (IV. 16) is in reality a witchcraft charm. X. 2 and XI. 8 are independent Atharvan hymns which are

based upon the suggestion of the famous

(1) RV. X. 90.

Rgvedic Purusa Sūkta.⁽¹⁾ The conception of the Ātman appears in the hymn to Prāṇa (XI. 4). The two hymns addressed to Skānbha (Support) (X. 7; 8) are peculiarly abstract. V. 1 is a Brahmodya in praise of Brahma as also is IV. 1. The hymn VIII. 9 is an enigmatic Brahmodya addressed to Virāj (holy Speech). VIII. 10 is in Brāhmaṇa prose which recites the migrations of Virāj. The hymn to Vena (II. 1), to Rohita (XIII) glorify the sun as the creator and preserver of the world. In XIX. 53; 54 Kāla (Time) is conceived as the first of the gods. The Brahmachārin figures as the incarnation of Brahma in XI. 5. The hymn XII. 1 is addressed to Mother Earth and it is considered as the most attractive composition of the AV. The Madhu Sūkta—the Honey-Lash of the Asvins (IX. 1) and the hymn to Antarikṣa (I. 32) may also be included in this category of the hymns.

The Ritualistic Hymns:—It is a question whether there are any ritualistic hymns in the AV., as the existence of Śrauta in the Atharvan collection is doubtful. The Vai. Sūt. is responsible for rubricating Atharvan hymns and stanzas in the Śrauta practices. In such cases the evidence

of the hymns and stanzas is not calculated to decide the matter. As a rule, therefore, those that are rubricated by the Kau. Sūt. and the Vai. Sūt. in the Srauta ceremonies should be admitted to be belonging to that sphere. But there is no proof that even such hymns and stanzas were incorporated in the AV. in the capacity of Srauta hymns.

In spite of this, the Atharvan seems to be fully conversant with the entire field of Srauta ceremonies. Thus simple Agnistoma is represented by VI. 47 ; 48. According to the Vai. Sūt. (27. 7 ; 17. 10) these stanzas are for the three Savanas. Allusions to Savanas are found in IX. 1. 11-13 and VII. 72. 2. Indra is invited to partake of Soma in II. 5. 6 ; VII. 58 ; 117. The hymns V. 12 ; 27 are Āpri hymns. The Vai. Sūt. (10. 11 ff) exhibits them in accordance with the original intention of the Āpri hymns, at the Paśubandha. II. 2 (Agnichayana ; Vai. 28. 4), VII. 73 (offering of hot milk to Aśvins ; Vai. 14. 1ff), I. 15 ; II. 26 ; XIX. 1 (Saṁsrāvya Havis), VI. 39 (Yaśo Havis), VI. 65 (Nairhasta Havis), VI. 78 (Bhūta Havis), VI. 64 (Samāna Havis), V. 21. 2 (Pratrāsa Ājya), VI. 1 (evening song to Savitr) (Kau. 23. 2 ; 50. 13 ; 59. 25) etc. are all more or less ritualistic hymns.

Individual Themes:—The six books XIII-XVIII are devoted to individual themes.

Book XIII contains hymns to Rohita and Rohini. Theosophically they are conceived as a form of Prajāpati. A considerable part of the book is not concerned with the main theme. First 35 stanzas are the main stock. They correlate Rohita with the earthly king. Rohita is the Ruddy Sun who, as a Rsi, kindles two fires in summer and winter. In all there are four hymns partly in prose and devoid of any speciality.

Book XIV contains Wedding hymns—the Sūryā Sūkta. The hymns are in most part Rgvedic version with many variants. There are also in them many new stanzas.

Book XV contains an exaltation of Vrātya in the Brāhmaṇa prose. Vrātya is, no doubt, Brahma itself but he also appears as a Brahmacārin recently converted to the Brahmanical community. The connection between this Vrātya book and the Vrātyastoma is not to be questioned. There are here references to an outcast. The mention of a large number of Sāmans in this book also seems to point out to some sort of connection between the schools of the AV. and the SV.

Book XVI contains two distinctly unrelated parts.²⁰ The first Anuvāka is in prose and is called the Abhiṣeka mantrāḥ. (Pariṣṭa. 10). It contains praise of waters. Even in the light of its employment by the Kau. Sūt. (9. 9; 2. 18) its purpose is not clear. The second Anuvāka is an extensive conjuration of nightmare. Why these two parts are grouped together can not be explained.

Book XVII consists of only one hymn addressed to Viśāsahi. It forms one of the Āyusyāṇi and is specially connected with the long life of an Ārya. A Viśāsahi-Vrata in which the hymn must have figured prominently is mentioned by Kesiava and the Atharvapaddhati.²¹

Book XVIII contains four hymns or Anuvākas and they contain funeral formulas. The first hymn gives the famous dialogue between Yama and Yami. Much of the material of this book is derived from the RV. but much also is

20. cf. AV. XIX. 23. 26- "Prajāpatibhyām Svāhā "

21. Kesiava at Kau. Sūt. 42. 12 ff.

Atharvapaddhati, Kau. Sūt. 57. 32.

independent. The Atharvan version of the subject is original, but the Kau. Süt. in its turn presents many tracts which are unknown elsewhere. Many native practices are embedded in these funeral hymns of the AV.

Book XX—This book is mainly reconstructed from the Rgvedic materials. Of the 143 hymns of this book only 13 are peculiar to the AV. (2, 48, 49, 127-136) and stanzas 34, 12, 16, 17, and 107.13 = XIII. 2. 34. The *Kuntāpa Sūktāni*²² (127-136) are original and have no pada-pātha. Of the rest of the hymns those addressed to Indra are derived directly from the 8th Mandala of the RV. The Atharva Pratisākhya does not take any notice of this book.

22. The *Kuntāpa Sūktāni*, according to the MSS. are XX. 127-131 according to Sāyana (at Ait. Brah. VI.32.1; 33.1.) XX. 127-128, and according to the Vai. Sāt. (32. 19) the whole collection.

CHAPTER II

"THE ATHARVA VEDA OF THE PAIPPALĀDAS"

(History of the recension, description of the Saṁhitā, correspondences with the AVS., the AVP, mantras quoted in the Vai. Sūt., Gopatha Brāhmaṇa, the Paippalāda hymns and stanzas in Sakalapāṭha in their ritual setting in the Kausika Sūtra, the Nilarudra Upaniṣad reconstructed from the Paippalāda Saṁhitā.)

The History of the Recension :— The AV. Saṁhitā of the Paippalādas was discovered for the first time by Von Roth in 1875. In that year the famous birch-bark containing the Paippalāda Saṁhitā reached Tübingen. It was obtained by Roudolf von Roth by the favour of Raṇabirsing, the Mahārājā of Kashmir, and through Roth it was utilized by Whitney. Its description was given for the first time by Roth in his "Der Atharva Veda in Kasshmir" (1875). In this tract Roth associated this Kashmir version of the AV. Saṁhitā with the Paippalāda not with unhesitating assent from every quarter. He has also given here his own reasons which led him to surmise its existence, a history of its discovery and a brief comparison with the recension of the Śaunakins (the vulgate). The birch-bark is written in the Sāradā script of Kashmir. A Nāgari copy of the original Ms. was made at Srinagar in 1873. It is called "Roth's Nāgari Transcript". Till 1895 the MS. was with Roth. Then it went into the Tübingen University Library. With the permission of the Library officers a photo-print copy of the original MS. was prepared at Baltimore in America by Bloomfield and Garbe (1901). Of the two copies of Roth's Nāgari Transcript one went to

Tübingen after Roth and the other was kept in the Bhāndārkar Oriental Research Institute, Poona.¹ The same was perhaps used by S. P. Pandit in his edition of the AVS. with the commentary of Sāyaṇa. It was doubtless the Nāgari copy and it was procured by Bīhler. There was another copy of the same and that is kept in the Royal Asiatic Society, Bombay. This same was written in Kashmir in 1927 (Vikrama Śāmvat). Prof. H. D. Velankar holds (in the catalogue of Sanskrit and Prākrit MSS. in the library of the Bombay Branch of the Royal Asiatic Society) that the MS. in that library is quite independent of Roth's MS. But L. C. Barret holds that the Bombay MS. was copied directly from the birch-bark but the copy which is in Poona is not a copy of the original.²

The name Paippalāda occurs in the Atharvan literature in various forms such as Paippala, Paippalādi etc. These names are derived from the name of an ancient Āchārya Paippalādi. The colophons at the end of the Kāṇḍas of the Kashmirian Śākhā of the AV. exhibit the words: "Ātharvanika Paippalāda Śākhā." A group of the mantras known as the Paippalāda mantrāḥ winds up the first Atharva Parisista-Naksatra Kalpa otherwise known as Kṛttikā-Rohini. In the colophon of the Praśna Upaniṣad also we have, "इति श्रीपैप्पलादायर्वदे शाश्वायां प्रश्नोपनिषद् समाप्ता।" In the second half of the Vai. Sūt. (Adhyāyas IX-XIV) there occurs the statement: "इति अथर्वदे वैतानस्त्रै प्रायविद्वत्प्रसङ्गे चतुर्दशोऽध्यायः..... श्रीमद्भु अथर्वाचार्य पिण्डलाक्षण (१) समाप्तोऽयम् ।".

The Paippalādi Śāntigāna (Atharva Parisista 34. 20) begins with the pratika, "Saṅ no devi" which was in all

1. "The Descriptive Catalogue of the Government Collection of Manuscripts", Deccan College, Poona. (1916) pp. 276-277.

2. JAOS 50. 104 ff.

probability the opening verse of the Kashmirian recension of the AV. The name Paippalāda is also reported by such other ancient authorities as Pāṇini, Gaṇakarṭṛ, Patañjali (Mahābhāṣya), the Charaṇavyūha attached to the white YV., the Purāṇas etc. Thus it seems from these references that there was some Ātharvāṇī Āchārya by name Paippalāda, who was connected with the version of the AV. which had "Śam no devī" as its introductory verse. The Gopatha Brāhmaṇa (I. 29) also tells us of the AV. whose first verse was "Śam no devī". The Mahābhāṣya repeats "Śam no devī" as the first verse of the AV. in its own introduction. According to Bhāṇḍārkar,³ a devotee of the AV. must recite in the morning both the verses "Ye trisaptāḥ" and "Śam no devī" while rinsing his mouth. "Ye trisaptāḥ" begins the vulgate, though some of its MSS. actually begin with "Śam no devī", repeating it again in its usual place (I. 6. 1). But the Kau. Sūt. furnishes the most unequivocal testimony to the effect that so far as it is concerned the words "Ye trisaptāḥ" introduced the first hymn of the AVS. (cf. 7. 8). So that it comes to mean that "Śam no devī" introduced some other collection of the AV. and Roth called the Kashmirian version as the Paippalāda Saṁhitā which might have had "Śam no devī" as the beginning. But we can not tell definitely if it actually began with this patrika, "Śam no devī" as the present Paippalāda Saṁhitā is known at present through the single MS. and its first folio is missing. Still it is reported that there are even now Vaidikas of the Paippalāda school of the AV. in Kashmir and they actually begin their text with "Śam no devī".⁴ W. Caland also having

3. Indian Antiquary, May, 1874. p. 132.

4. "Der Atharva Veda in Kashmir" p. 16. K. C. Chāttopādhyāya, "Presidential Address" Trivandrum Oriental Conference. Section I, Reprint P. 4.

constructed a considerable part of the Paippalāda Srāddha-kalpa from the Atharva Parisistas (2. 3, 6; 23. 10; 24. 14; 41) surmised that the Paippalāda version of the AV. is different from the Śaunakiya version. The Praśna and the Garbha Upaniṣads are assigned to the AVP. The Brahma Upaniṣad opens with the conversation between Paippalāda and Śaunaka. Śāyana in his commentary of the AVS occasionally adopts a reading from the Paippalāda version.

Neither a Brāhmaṇa nor a Sūtra seems to have been preserved in the Paippalāda school. The Vedic literature including the Atharvan has the least to say about any such work. That the Kau. Sūt., the Vai. Sūt., and the Gopatha Brāhmaṇa belong to the Śaunakiya school may be regarded as certain. The Atharvapaddhati (at Kau. 1. 16) designates the Vai. Sūt. as the Śaunakiya Sūtra. The GB. being entirely dependent on the Vaitāna, has little originality and as such may be regarded as the one belonging to the Śaunakiya school. According to the tradition the Kau. Sūt. is : “ करत्पु शाकात् शैनकीयादित् संहिताविधिः ”. But at 85. 7, 8 the Kausika Sūtra sides with the Śaunakin against the Devadārśin ; it cites “ Ye trisaptāḥ ” as the Pūrvam Sūktam and both the Kau. and the Vai. quote hymns and stanzas from the Kashmirian version of the AV. in Sakalapāṭha (Kau. 72; 91; 107; 115 etc. Vai. 10. 17; 14. 1; 24. 1 etc.) and not by their pratikas as they do in the case of the AVS hymns and mantras. The GB also quotes some stanzas from the AV. of the Paippalādas.

The description of the Saṁhitā⁵:—The original birch-bark MS. is startlingly varied and is in the Kashmirian Śāradā script. Lanman describes the birch-bark as “ a

5. L. C. Barret's transliterated edition in JAOS Vols. 26, 30, 32, 34, 35, 37, 40, 41, 42, 43, 44, 46, 47, 48, 50. The book VI of the AVP. is edited by F. Edgerton in JAOS. 34.

veritable mine of jewels of false readings and blunders". L. C. Barret⁶ has suggested possible corrections here and there and at times he has even rewritten complete stanzas. References to stanzas and pādas occurring in other texts are supplied by him from Prof. Bloomfield's "A Vedic Concordance". The whole of the first folio of the MS. is missing. Three pieces of F_2 are preserved but not arranged in proper order in the facsimile. F_3 is mutilated. F_4 is blurred. F_5 is broken. Such is the case of the following folia. A goodly amount of what is lost is supplied from the transcript. The text is badly corrupt. Accents have been entirely lacking.

In this recension a hymn is called a Kānda (once Kāndikā). Five Kāndas make one Anuvāka. The numbering of the Kāndas is not very regular. The loss of F_1 has taken away four Kāndas. The Saṁhitā consists of twenty books. But the arrangement of these twenty books differs very much from that of the AVS. The stanzas which in AVS, appear as one hymn are given here in an entirely different order with additions from the stanzas from quite another part of the AVS or from another collection or with new stanzas. Any two Paippalāda hymns may appear in different parts of the same book of the AVS or in different books or the order of stanzas may vary in the two versions or the hemistiches may be differently combined. The AVP presents more material—about 6500 stanzas as against the approximate 6000 stanzas of the AVS (including its books XIX and XX). The Paippalāda Book I contains miscellaneous hymns. The stanza-norm in the first 13 books increases

6. The facsimile of the Paippalāda MS. edited by Bloomfield and Garbe is considered as an absolutely perfect facsimile. That was used by L. C. Barret in his edition. Roth's Devanāgarī transcript was used by him for supplying the missing links in the original.

regularly from 4 to 12. In the books X to XIII the stanza-norm is irregular and varies between stanzas 10 to 16.

Books I to VII of the AVS reappear in the AVP for the most part: books VIII to XIV appear almost completely; of the book XV there is only the beginning; books XVI and XVII appear for the most part. On the other hand the funeral hymns (book XVIII of the AVS) and the Kuntīpā hymns are completely wanting in the AVP; books XIX and XX of the AVS are also not given in the AVP. The book XIX, with the exception of about 12 to 72 hymns are scattered throughout the AVP.⁷

AVS'	AVP
Books-I-V.....	Books-I-IX
,, VIII-XI.....	Large ,, -XVI
,, XII.....	,, -XVII
,, XIII, XIV, XVI, XVII...	,, -XVIII
,, VI, VII.....	,, -XIX, XX

The variants between the two texts range all the way from inconsiderable differences to complete change of sense. In addition to a large body of materials which the AVP and AVS have in common, there is a goodly amount of matter which is not in the AVS but is also in the texts other than the Saunakiya. There is a large amount of materials not

7. The hymns which are found in the AVS but wanting in the AVP. Book I-2, 4, 6, 28, 35; Book II-7, 11; Book III-25, 28, 29; Book IV-21, 30, 35, 36, 39, 40; Book V-7, 9, 10, 12, 31 (except Vs 12); Book VI-8, 10, 29, 41, 48, 52, 67, 70, 84, 88, 89, 95, 101, 105, 110, 111, 123, 124, 127, 131, 132, 136, 139, 142; Book VII-10, 11, 16, 23, 24, 27, 30, 31, 37, 43, 52, 55, 65, 67, 68, 72, 74, 75, 85, 86, 91, 92, 93, 95, 99, 102, 107, 108, 112, 116, 117, 118; Book XI-9, 10; Book XIII-3 (except the first Paryāya and a phrase from the second); Book XVIII is completely wanting; Book XIX-7, 9, 12, 14, 16, 17, 18, 19, 20, 21, 22, 23, 25, 26, 37, 40, 41, 43, 51, 59, 60, 61, 62, 63, 64, 67.

Book V—contains 25 hymns which may be called as new. There are here 21 hymns of 8 sts., 10 of 9, 4 of 10, 1 of 11, 1 of 12, 2 of 14, and 1 of 9. Thus in all there are 40 hymns or 358 sts.

Book VI—This book is composed of 4 Anuvâkas, the third containing 7 hymns and the others containing 5 hymns each. Thus in all there are 22 hymns or 232 sts. More than half of the material is found in other Vedic texts. Only 8 hymns may be regarded as new.

Book VII—The hymns of this book are grouped in Anuvâkas of which there are four with five hymns in each. The book contains 20 hymns, 4 of which are prose. The norm of the sts. is clearly 10. In all there are 206 sts. Twelve of the hymns may be called as new.

Book VIII—This book contains 20 hymns of which two are prose. The normal number of the sts. in a hymn is clearly 11. The total of the stanzas is 225. Essentially new sts. amount to 114.

Book IX—This book contains 25 hymns of which one is all in prose, one is partly prose and one is a group of Brâhmaṇa passages. The normal number of the sts. in a hymn is probably 12. The total of the sts. in this book is 304, of which the essentially new amount to 184.

Book X—It is one of the short books consisting only of 16 hymns or 160 sts. Of the hymns one is partly prose and four are only irregularly metrical. The stanza-norm seems to be 10. Properly speaking 121 sts. are new.

Book XI—It is also one of the short books. It consists of all metrical 7 hymns. If there is a normal number at all, it should be 14. The total of the sts. amounts to 80 only.

Book XII—A major part of this book is derived from the RV. It consists of 7 hymns or 91 sts. The probable stanza-norm is 16.

Book XIII—The bulk of this book is of 14 hymns only. The norm of sts. in each hymn seems to be 16. The total of sts. is 232.

Book XIV—The book has four hymns which are all metrical. The stanza-norm is probably 17 and the total of the sts. 84.

Book XV—It is comparatively short book. It contains 23 hymns in 5 Anuvākas. The probable stanza-norm is 10. The total of the sts. amounts to 223. The book has adopted considerable material from RV and YV.

Book XVI—This is a fairly big book. It contains 155 hymns in 22 Anuvākas. The stanza-norm is probably 10.

Book XVII—This book contains 41 hymns in 8 Anuvākas. Much of the material of this book is found in book XII of the AVS'.

Book XVIII—This book contains 32 hymns in 6 Anuvākas. The hymn 27 is in prose. The total of the sts. is 297. All of the book XIV of the AVS is here except a few sts.

Book XIX—This book contains 55 hymns divided into 14 Anuvākas.

Book XX—This book contains 61 hymns into 10 Anuvākas.⁹

9. For a complete conspectus of the Paippalāda and the Śaunakiya mantras see, Dr. Raghu Vira's edition Vol. III. pp. 356-371.

The AVP mantras quoted in GB and the Vai. Sūt.

AVP	Gopatha Brāhmaṇa	Vaitāna Sūt.
I. 95.....	I. 2. 21.....	6. 7
I. 107. 4.....	I. 2. 8	
II. 24 .....	..... in the Nakṣatra Kalpa ¹⁰	
II. 29 .....	..... 24. 1	
V. 16. 2.....	..... 14. 1	
V. 28. 1, 2, 3 .....	..... 10. 17	
XVI. 150. 6.....	..... 14. 1	
XVI. 150. 10.....	..... 14. 1	
XVI. 151. 5-7.....	..... 14. 1	
XVI. 151. 9.....	..... 25. 12	
XVI. 152. 5-6.....	..... 14. 1	
XVI. 152. 8.....	..... 14. 1	
XVI. 155. 4.....	I. 2. 7.	
XX. 12. 8, 9, 10.....	..... 16. 17	
XX. 26. 8 .....	..... 12. 9	

The Paippalāda hymns or stanzas in Sakalapāṭha in their
Ritual setting in the Kauśika Sūtra.

(1) AVP. I. 34 = Kau. Sūt. 78. 10.

अस्त्रिज्ञनविन्महयं जायामिमामदात् ।
 सोमो वसुविन्महयं जायामिमामदात् ॥
 पूषा जातिविन्महयं जायामिमामदात् ।
 इन्द्रः सहीयान्महयं जायामिमामदात् ।
 अग्नये जनतिविदे स्वाहा । सोमाय वसुविदे स्वाहा ॥
 पूष्णे जातिविदे स्वाहा । इन्द्राय सहीयसे स्वाहा ॥

10. In the Nakṣatra Kalpa or Kṛttikā-Rohini at the end under the title "Paippalāda mantrāḥ".

Context—In its Xth Adhyāya, the Kau. Sūt. gives the marriage rites. The two AVP. Vss are rubricated in that connection, after the bride has entered the house of her husband.

Application—The XIV. 2. 21¹¹ is recited while the hide of a red bull is brought. That is spread. With XIV. 2. 22 the bride is made to sit on the skin after having made her to step upon it. The priest seats on her lap a Brahmin boy of auspicious name (to encourage the obtainment of male-progeny) with XIV. 2. 24. Then the boy is removed from her lap.¹² Finally with the Sumbhani Vss (VI. 78. 1; and XIV. 1. 45) and the two AVP. Vss water is poured into the folded hands of the bride-groom and the bride.

(2) AVP. I. 40 = Kau. Sūt. 133. 3.

ममोभा भित्रावरुणा ममोभेन्द्रा—चृहस्तती ।
 मम त्वष्टा च पूषा च ममैव सविता करो ॥
 मम विष्णुश्च सौमश्च ममैव महतो भवन् ।
 सरस्वत्य भग्न्य विश्वे देवा करो मम ॥
 ममोभा यावापुथिवी अन्तरिक्षे स्वर्मन ।
 ममैवाः सर्वा ओषधीरापः सर्वा करो मम ॥
 मम गावो ममाज्ञा ममाज्ञावयव्य ममैव पुरुषा भवन् ।
 ममेदं सर्वमात्मदन्वदेजत्प्राणदृशो मम ॥

Context—The book XIII of the Kau. Sūt. is devoted to the rites about omens and portents. These AVP. stanzas appear in that connection.

Application—In a rite in expiation of the portent of the burning of one's house, a full handful of the oblation of mixed grains is offered in fire with VI. 117-119.; again oblations are given with the AVP. Vss and VI. 61. 1.

11. Such unspecified references are from the AVS'.

12. "कुमाराय फलमोदकादि दशा तत उत्थापयति" —Kesava.

(3) AVP. I. 41 ¹³ = Kau. Sūt. 72. 13, 14.

अमेऽभ्यावार्तिन्नमि न आ वृत्त्व ।

(1) TS. IV. 2.1, 2, 3 आपुवा वर्चसा सन्या भेषया प्रजया धनेन ॥

VS. XII. 7-10. MS. I.7.1 ; अमे जातवेदः शतं ते सहस्रं न उपावृतः ।

II.7.8. KS. XVI.8. XIX.11. अथा पुष्टस्येषानः पुनर्नो राये मा कृषि ॥

XXII.12. Lat. Sr. III.5.11 सह रथ्या नि वर्तस्यामे विन्वत्व धारया ।

विश्वस्या विश्वतस्परि ॥

पुनरुज्जां वृत्त्व पुनरप्य दृष्टा तुजा ।

पुनर्नः पार्श्वहस्तः ॥

Context—In its IXth Adhyāya, the Kau. Sūt gives the preparation of the house-fire and then deals with morning and evening oblations. The AVP. Vss. occur in that connection.

Application—In the Northern direction, in a ditch full of water, he places an unbroken stone. He crosses it with XII. 2. 23. He sprinkles the house with II. 14. 1. He reaches the house with VII. 60. 1 ; with XII. 2. 28 he touches a calf ; a bull with XII. 2. 47 ; the bed with XII. 2. 48, 49 and mounts it with XII. 2. 24. He addresses the seated woman with XII. 2. 30. He hands over tufts of Kuśa grass¹³ and Āñjana annointed with ghee to women with XII. 2. 31. He distributes the tufts of grass to the owner of the house and other persons who have moved round the jar full of water with XII. 2. 31 and offers oblations with XII. 2. 21; 32, 24, 44, 55 ; III. 21. 1 ; IV. 13. 1 and the above AVP Vss.

(4) AVP. I. 51. 3 = Kau. Sūt. 4. 2.

त्वं सोम दिव्यो नृचक्षाः सुर्गं अस्मन्यं पथो अनुलयः ।

अभि नो गोत्रं विदुप इव नेषोऽच्छा नो वाचमुशन्ती जिगामि ॥

AVP. XIX. 52. 6 = Kau. Sūt. 4. 1.

बृष्णो चुहते स्वर्विदे अप्येषे शुलकं ह्रामि विषीमते ।

स नः स्तिरान्वल्लवतः रुणोतु ज्योकृ च नो जीवातवे दधातु ॥

13. “ श्रीणि दर्भपवित्राणि एकत्र वृत्त्वा विज्ञुलीत्युच्यते । ” Kesiava.

Context—The Kāñdikās 1-8 of the 1st Adhyāya of the Kau. Sūt. present the sources of the work.

Application—In the course of the Purastād Homas, there are two Ājya Bhāgas. The Purastād Homas are performed with II. 19. 1 in witchcraft practices.¹⁴ The two Ājya Bhāgas are V. 29. 2 and the Saṁsthita Homas are performed with VI. 75. 1. The AVP Vss are to accompany the oblation to Soma in the Ājya Bhāga.

(5) AVP. I. 65. 3, 4 = Kau. Sūt. 33. 9, 8.

अन्या वो अन्या भक्त्वन्याद्वस्या उपावत ।

(1) RV. X. 97. 14. सर्पीचीः सदता भूत्वास्या अवत वीर्यम् ॥⁽¹⁾

TS. IV. 2. 6. 3. VS. XII. 88 मा ते रिष्वृ सनिता यस्मै च त्वा सनामासि ।

(2) AVP. XIX. 42. 15 पाति द्विपाच्चतुष्पादस्माकं मा रिष्वद्व्योषधे ॥⁽²⁾

Pañ. Brāh. XI. 2. 53. [स्वजो नामासि प्रजापतिष्ठामस्तनदात्मने शल्यसैसनम् ।

RV. X. 97. 20. तां त्वा यथं सनामस्यमुष्मे त्वा शल्यसैसनम् ॥]

Context—The Kāñdikā 33 is about the practices for easy and safe delivery, the first of the Strikarmāṇi. The Anukramāṇi also indicates the same purpose while commenting on I. 11. 1. which is rubricated in this practice as “अर्थमादिवान् नाडीसुखप्रसवाय—”.

Application—Having brought dregs of ghee in four water pots, he places four tufts of Muñja reed with their points turned towards the east on the head of the woman who is about to give birth to a child. There is danger to the child while the reeds are being cut. He washes her with hot water down the hair on her head from the right side. He cuts the ties of the delivery room. He ties her waist from both sides, with the cord (of a cart).

(1) Gobh. Gr. II. 6. 6. Then he spreads 21 barley grains, with “कदि सोनस्यासि—”.⁽¹⁾ Then he joins the

14. See, Kau. 47. 7 also Atharvapaddhati—“अमे वते (II. 19. 1) तप इति आभिचारिकेषु पुरस्ताइ होमाङ्गाहोति । ”

grains with the first AVP Vs. and with the following two AVP Vs.¹⁵ digs the plant with the point of the spade after the sun-set having concealed it with an umbrella.

(6) AVP. I. 78 = Kau. Sūt. 82. 13.

यस्य ऋषा गतमनुप्रयास्ति देवा मनुष्याः पश्वश्च सर्वे ।
ते नो देवं ननो अधि वर्णीतु सुर्णातिनो नयतु द्विष्टो मा रधाम् ॥

Context—The Kāṇḍikā 82 is about the funeral rites.

Application—Here is given the Sānti for the sons and relatives on the first day after the death. In the course of the rites the AVP. Vs. is to be muttered by Brahmā who has placed before him the faggot of Samyūkta.

(7) AVP. I. 91 = Kau. Sūt. 115. 2.

पयो देवेषु पय ओषधीषु पय आशानु पयोऽन्तरिक्षे ।
तम्भे धाता च सविता च भत्ती निश्चे तद्देवा अभिसंगृणन्तु ॥
पयो यदप्सु पय उभिपासु पय उत्सेषूत पर्वतेषु ।
तम्भे धाता ॥
यन्मृगेषु पय आविष्टमस्ति यदेजति पतति यत्पत्तिष्ठिषु ।
तम्भे धाता ॥
यानि पर्यासि दिव्यार्पितानि यान्यन्तरिक्षे यहुधा यहुनि ।
तेषामीश्वाने वशिनी नो अय प्रदृता यात्पृथिवी अहृणीयमाना ॥

Context—The Kāṇḍikā 115 is from the book on omens and portents.

Application—Oblations to fire are to be given with the mantras from the AVP hymn when a cow or a horse or a man smells of Ākāśaphena (sky-foam ?)

15. "सर्वक्रीष्णधिक्षिणनमेतेन विधानेन कर्तव्यम् ॥"—Kesava.

(8) AVP. II. 87 = Kau. Sūt. 107. 2.

मनायै लन्तु पथमै पश्येदन्या अतन्वत ।
 तन्नार्थः म वर्वीनि वः साष्ठीर्थः सन्तुर्वर्थः ॥
 साधुर्वस्तन्तुर्भवतु साधोतुर्भो वृतः ।
 अधो होर्वर्थीर्थं प्रातर्वेदिव धाषत ॥
 स्वर्गला इव पत्वरीरिपोर्वर्थः साधुना पथा ॥
 पतन्तु पत्वरीरिपोर्वर्थः साधुना पथा ॥
 अवाच्यो ते तोत्युदेते तोदेनाश्वतराविव ।
 प्रस्तोममुर्वर्णाणि शशायानामस्ताविषम् ॥
 नारी पञ्चमयूर्वं सूत्रवल्लगुते वसु ।
 अरिष्ठो अस्य वस्ता प्रेन्द्र वास उतोदिह ॥

Context—The Kāṇḍikā 107 is also from the chapter on omens and portents.

Application—Oblations are to be given in fire with the Vss from the AVP when many threads come out in the process of weaving or cutting the threads.

(9) AVP. III. 38. 6. = Kau. Sūt. 68. 26.

यौ ते पक्षावजो पतत्रिणौ चाभ्यां रक्षास्यपद्मस्योदन ।

(1) of. VS. XVIII. 52; ताभ्यां पथ्या इम मुकुतस्य होकं पत्र चाषयः प्रथमजाः
 TS. IV. 7. 13. 1. पुराणाः ॥ १० ॥

चद्यतिष्ठो दिवस्पृष्टे व्योमन्तर्घ्योदन ।

अन्वायन्सत्यधर्माणो वास्त्राणा राघसा सह ॥

Context—The Adhyāya VIII from the Kāṇḍikās 60–68 which deal with the Sava Yajñas. The last Kāṇḍikā (68) concerns Svargaudana, Brahmaudana Savas and is interwoven with the Kāṇḍikās 60–63 and 67.

Application—The two AVP Vss along with IV. 12. 2, 3, 4; XI. 1. 19, 28; XII. 3. 46–48, 50 are addressed to the donor when the porridge is taken out with the ladle and is sprinkled with juices.

(10) AVP. IV. 5. 2 = Kau. Sūt. 40. 14.

वृषणस्ते स्तनितारो वृषा त्वमस्योपये ।
वृषासि वृष्ण्यावति वृषणे त्वा स्तनामासि ॥¹⁶

Context—The two pādas appear in the medical practice to promote virility of a man (Kau. 40. 14ff.). Dārila calls them as “ Kalpajīl ”.

Application—To promote virility of a man IV. 4 and the above two AVP mantras are recited. During the recitation the plants Ucchhuṣma and Parivyādha are dug up with an iron instrument.

(11) AVP. V. 15. 1, 2⁽¹⁾ = Kau. Sūt. 73. 14. 15.

यथाशक्ति यथाशक्ति त्रुतादोऽन्ये अत्रुतादोऽन्ये ।

(1) cf. TS. V. 4. 5. 1.; वैश्वदेवं हविरुपये संचरन्ति ॥
5. 10. 5. MS. I. 4. 6. ते सप्तव्या हह माद्यन्ता हृष्मूर्ति यजमाना यमिच्छत ।
AB. VII. 19. GB. II. 1. 6. विश्वदेवा इदं हविरादित्यासः सप्तव्यं ॥

Context—It is also in connection with house-hold fire and morning and evening oblations.

Application—These AVP Vss and many others quoted in the Kāṇḍikā 73 are to accompany oblations in fire both in the morning and evening.

(12) AVP. V. 16. 3 = Kau. Sūt. 2. 37.

उद्वासयामः श्रुतमकर्म हृष्मा संदि पृष्ठममृतस्य धाम ।¹⁷

Context—The Kāṇḍikā deals with “ सायंपातहृष्मैवैश्वदेवपिण्ड-पितृयज्ञः (!) उद्गोऽमौ कार्याणि । ” (Keśava).

16. Not found anywhere else.

17. Not found anywhere else.

Application—This mantra from the AVP accompanies the Udvāsana and Abhīghārāṇa Saṃskāras in all the rites prescribed by the Kau. Sūt.

(13) AVP. V. 30. 9 = Kau. Sūt. 20. 5.

VIII. 18. 6.

अभिन्ना कालं कल्पयतामुपावतु वृहस्पतिः ।

वथा सद्गुप्तान्यमयहम् बुद्धूरुपम् ॥

Context—The Kāndikā 20 is about “कृषिनिष्पत्तिकम्” or the ploughing festival.

Application—With III. 17, he prepares the pair of bulls and the plough and yokes the bulls to the right side first and with “एहि पूर्णकं” (Kalpajā, according to Dārīlā) the left bull. Others are meant for cultivating soil. Finally with the AVP mantras he drags the plough-share.

(14) AVP. V. 31. 1, 2, 3, 4. = Kau. Sūt. 62. 21.

अस्यासरवथमा धोह्यमाणा सर्वन्यज्ञान् विभवति वैश्वदेवी ।

उप वत्सं सृजत वास्यते गोवर्ध्नसृष्ट चुमना हिंकणोति ॥

वधान वत्समनि थेहि भुञ्जती निरव गोधुगुप तीद दुग्धि ।

इरामस्मा ओदूने पिन्माना कीलालं धूतं मदमन्नभागम् ॥

सा धावतु वयदाशः सवत्सा शुदुधी पथा पथमेह दक्ष्वा ।

अनुर्णद्रत्ता प्रथमेदनागद् वत्सेन गां सं सृज विश्वरूपामिति ॥

Context—Once again these are in connection with Sava Yajñas.

Application—In the Brahmaudana Sava, during the course of the performance, a cow and utensils for milking are placed to the north of the fire. The cow is milked while these AVP Vss are being recited and the milk is sprinkled on the porridge.

(15) AVP. VII. 6. 10 = Kau. Sūt. 43. 13.

XX. 22. 2

(1) cf. RV. VII. 54. 1 TS. वास्तोप्तते प्रतिजानीहि अस्मान् स्वावेशो अनमीवो न एधि
 III. 4. 10. 1. Sāh. Sr. II. 16. यस्त्वैमहे प्रति नस्तज्जुप्तस्य चतुष्पदो द्विष्पद आ वेशायेह ॥ (१)
 1. Pār. Gr. III. 4. 7. Ā& Gr. II. 9. 9. Sāh. Gr. II. 14. 5. अनमीवो वास्तोप्तते विष्वारूपाण्याविन् ।
 Gob. Gr. IV. 7. 32. Mān. ससा युगेव एधि नः ॥ (२)
 Brāh. II. 16. 1.

(2) cf. RV. VII. 55. 1. **Context**—The Atharvapaddhati designates these two Vss as “Śāṅkhyāyikiye Rche” and also as Kalpaje. They occur in connection with the “Vāstu Saṁskāra”.

Application—With the mantras grouped in the Vāstospatiya Gana (Kau. 8. 23 ff) he collects the necessary materials to the right side of the fire, prepares Sāntyudaka, sprinkles it on the ground which is the chosen site for the building. He begins the construction work with III. 12, makes the house firm by III. 12. 1, 2 (Dhruvābhyaṁ). He enters the house with a pitcher of water and fire. He again sprinkles the house with “Saṁbhūti Mayobhūti” (I. 5. 1; 6. 1) and offers oblations of rice mixed with milk to Vāstospati with the AVP mantras.

(16) AVP. XI. 5. 14 = Kau. Sūt. 89. 12.

रम्यं मा विभीतनास्मिन्गोष्टे कर्त्तिणः ।

कर्जं तुहाना: गुच्छः गुच्छता गृहा जीवन्त उप वः सदेम (३)

(3) cf. VS. III. 14. Sāh. कर्जं मे देवा अद्दुर्कर्जं मनुष्या उत ।
 Sr. II. 12. 1. Sāh. Gr. III. 7. 2. Lāt. Sr. III. 3. 1. कर्जं पितृभ्य आहार्यमूर्जस्वन्तो गृहा मम ॥
 Ā& Gr. II. 5. 17. पयो ने देवा अद्दुः पयो मनुष्या उत ।

पयः पितृभ्य आहार्यं पयस्वन्तो गृहा मम ॥

कीर्यं ने देवा अद्दुर्कर्यं मनुष्या उत ।

कीर्यं पितृभ्य आहार्यं कीर्यदन्तो गृहा मम ॥

Context—The Kāndikā 89 deals with the “Pindapitṛyajña”.

Application—Having taken the faggots spread round the fire he praises the house with XIII. 1. 59 and VII. 60. 1 and with the given AVP Vs, having approached the fire-places the faggot down.

(17) AVP. XIII. 10 = Kau. Sūt. 6. 11.

विमुच्यानि वह्निं जातवेदसमर्पिं होतारं अजरं रथसूतम्
सर्वं देशानां जनिमानि विद्वान्यथामार्गं वह्नु हन्यमाप्नेः ॥

Context—This is also from the Kāndikā dealing with the sources and Paribhāsās of the Kau. Sūt. The Pratīka of this Vs. appears at the Vai. Sūt. 24. 7. and Dārlīla designates it as “Kalpajā”.

Application—This Vs is to accompany the first oblation of Samidh in the fire in a sacrifice which aims at killing enemies.

(18) AVP. XVI. 150. 2 = Kau. Sūt. 97. 8.

वस्तु त्राजदुदगान्तरिक्षं दिवे च वह्नावशूष्टामृतेन मृत्युम् ।
वक्षोपद्रष्टा मुकुलतश्य साक्षाक्षात्क्षास्मद्दृपं हन्तु शमर्हं तमश्य ॥

Context—The Vs appears in connection with omens and portents. The Vs forms a part of a Sūkta “Apeta etu” (cf. Vai. Sūt. 38. 1).

Application—The whole of the Sūkta with the given Vs from the AVP is to be employed in a sacrifice to flatter Nirṛti to go away. A choice bull is the fee of the Brahmin who performs the sacrifice (Kau. 97. 9; cf. 94. 16).

(19) AVP. XVII. 13. 3. = Kau. Sūt. 116. 7.
XX. 28. 3.

उत्तिष्ठत निद्रैर्यथ न व इहास्तिवत्पञ्चनम् ।
इन्द्रो वः सर्वांसां साकं गर्भानाष्टानि भेत्स्यति ॥

Context—The Vs. occurs in connection with omens and portents.

Application—When ants infest a place, a performance is to be undertaken to get rid of their troublesome presence. The performance is in the form of a sacrifice in which first usual oblations are given to white, black, red and other kinds of ants belonging to east, south, west and other directions. If even with such a sacrifice the trouble of the ants does not lessen, then sacrifice is to be installed in the north (in the house), reeds are to be used in place of grass that is usually used in a sacrifice, the oil of *Iligida* forms *Ājya* and the ladle is to be prepared from the branch of a *Sāka* tree. The oblation of *Iligida* is given in the fire with the AVP mantra to Indra or Yama with the call “*Phat hatāḥ Pipilikāḥ*”.

(20) AVP. XIX. 33. 1-3 = Kau. Sūt. 128. 4.

सोमो राजा सपिता च राजा भुवो राजा भुवनं च राजा ।
शर्वो राजा शर्मं च राजा तत उ नः शर्मं यच्छन्तु देवाः ॥
आदित्यर्णे चृहस्तिर्णाः सोमेन नः सह ।
विशेषेवा उर्वन्तरिष्ठं तत उ नः शर्मं यच्छन्तु देवाः ॥
उताविद्वान्निष्ठकृद्यायोस्तत्री यथायथम् ।
मानो विश्वे देवा मरुतो हेतिमिच्छत ॥

Context—These Vs. also occur in connection with omens and portents.

Application—When the stars seem to fall, oblations should be given in fire to Indra and Agni with the Vs “*Yat*

Naksatram" and also with the three AVP Vss. Gold should be given to the priest. This is an expiation.

(21) AVP. XIX. 42. 4. 5. = Kau. Sūt. 47. 16.

वज्रोऽसि सपत्नहा त्वयाय वृत्रं साहीय ।
 त्वामय वनस्पते वृक्षाणामुद्युधमहि ॥
 स न इन्द्रं पुरोहितो विन्वतः वाहि रक्षसः ॥
 अभिगातो अनूपतामि दुर्ज्ञं वृहस्पते ॥
 [प्राणपाणं त्रिवत्सासो असुये मृड ।
 निर्कृते निर्कृत्या नः पाशेभ्यः मुञ्च ॥]

Context—The Vss occur in the beginning of the Adhyāya VI which deals with the witchcraft practices. In the beginning the Sūtra gives the Paribhāṣās to be followed in the following practices.

Application—In the witchcraft practices a staff is required. The holding of the staff (perhaps the same as mentioned in the Sūtra 12—"भारद्वाजपदस्केनाहिन्द्रसं दण्डं वृश्चति ।") is done with the given AVP. Vss.

(22) AVP. XIX. 51. 1-4. = Kau. Sūt. 42. 17.

इदावत्सराय परिवत्सराय संवत्सराय प्रतिवेदयाम एनत् ।
 यद्यत्तेषु दुर्वितं निजपिनो दुर्विदं तेन शमलेनाऽऽः ॥
 यन्मे व्रतं व्रतपते लुलोभादो रात्रे समधातां म एनत् ।
 उद्यन्पुरस्ताद्विषगस्तु चन्द्रमाः सूर्यो रशिभिराभिगृणोत्वेनम् ॥
 यद्यवत्समतिवेदे चित्त्वा मनसा हृदा ।
 आदित्या रुद्रास्तमयि वसवत्य समित्यताम् ॥
 व्रतानि व्रतपतय उपाकरोम्यप्रये ।
 स मे युम्ने वृहयरो दीर्घनायुः कृणोतु मे ॥ 18

18. The Pratika of this Vs. occurs at the Kau. 6. 19 where Dārila designates it as Kalpajā. All the four Vss. beginning with "Idāvatsarāya" etc. are termed by the Atharvapaddhati as "चतस्रामिः कल्पजामिः" and the Dāśa Karmāṇi as "कल्पमैः चतुर्मिः" Cf. AVS VI. 55. 3. and the following and TS. V. 7.2. 4.

Context—The Kāṇḍikā 42 (12-18) gives the rules concerning the return of a disciple after finishing his studies.

Application—With VII. 89. 1 (X. 5. 46) or according to the Atharvapaddhati with “आपो हि द्वा इति चतस्रिभिः” (L. 5. 1-4) in the “परित्तमास्त्रवृच्यवत्” (Dārila), after due shaving, Śāntyudaka is to be performed by the side of some water-place. After the sun-set, he places three sacrificial faggots with “आपो दिव्या इति द्वाम्या एषोऽसि इत्येका” (VII. 89. 1. 2. 4 Atharvapaddhati). He offers oblations of ghee indicative of the finishing of the vow, in the fire with the given AVP Vss. Finally he offers in the fire sacrificial faggot.

(23) AVP. XX. 8. 4 = Kau. Sūt. 46. 55.

यो अभ्यु ब्रह्मणायसि स्वपन्तमसिति पुरुषं शयानमगत्यलम् ।¹⁹
अयस्मयेन ब्रह्मणाशमयेन वर्णना पर्यस्मान्वर्णनो ।
दधत्यभ्यवकाशो संविशत्यभ्यव हातो संविशति ॥

Context—The Kāṇḍikā 48 is devoted to various practices. The extract from the AVP appears in a prāyaś-chitta ceremony (46. 30-55).

Application—Keśava describes the ceremony as “Sakuna Sānti” in which the present AVP extract is rubricated, and further details it as “अपश्चद् श्रुत्वा कपिजलवाशिते श्रुत्वा यामे अस्ये परिसाशिते श्रुत्वा.....उलूकवाशने कपोतवाशने पूर्वतो या उत्तरतो या लोके निनिदतः चतुकिन्धिलोके विरुद्धे द्वाष्टा थृत्वा—and still further आकाशो यदि स्वपिति अरण्ये या शून्ये गृहे या तदा तदा “यो अन्य वसुणा” इति कर्चं जपित्वा स्वपिति । (Keśava).

Dārila says, “पुनः कापिजलानि स्वस्त्रवदनानि भवन्ति.....यो अन्य वसुणायसि (?) अभ्यवकाशो अम्बरे आकाशो च अन्यदिमन्वा लोके गर्हिते संयोग-दोषात् । दोषमना (1) यस्याः जपः”.

19. Cf. Nakṣatra Kalpa (Kāṇḍikā 36).

(24) AVP. XX. 34. 2 = Kau. Sūt. 6. 9.

संस्कारभागास्तविषा शूहन्तः प्रस्तरेष्टा वहिष्पदश्य देवाः ।

(1) The Vs. occurs with इमं यज्ञमभि किञ्चे गृहन्तः स्वाहा देवा अमृता मादयन्ताम् ॥
a good deal of variants in
VS. II. 18; Kāt. Sr. III. Context—This is also from the sources
6. 18. TS. I. 1. 13. 2-3. and Paribhāṣās of the Kau. Sūt. The
TB. III. 3. 9. 7. Its *pratīka* Pratīka of the Vs. appears in the Vai.
in the Vai. Sūt. 4. 7. Sūt. also (4. 7).

Application—The AVP. Vs. is to accompany the sprinkling of ghee from a pot of ghee. The Sūtras on the point are :

“ सुवमप्ती धारयति ” । “ यदाज्याधाम्यां तत्संस्कारयति ” ।

Dārila explains them as “ संस्करणमन्यात् ” (i. e. with Saṁsrāvabhāgāḥ etc.) दक्षिणे इत्तेन सुवर्धाणे सव्येन आज्यधानी-
संस्कारण् । ” The Ājyapūtra is held in the left hand and the
Sruva in the right.

(25) AVP. XX. 46. 7-10 = Kau. Sūt. 46. 54.

प्रेहि प्रहर वा दावास्त्रृहेभ्यः स्वस्तये ।

कपिञ्जलं प्रदक्षिणं शतपत्राभि नो वद् ॥

भद्रं वद् दक्षिणतो भद्रमुत्तरतो वद् ।

भद्रं पुरस्तान्नो वद् भद्रं पश्चात्कपिञ्जलं ॥

शुनं वद् दक्षिणतः शुनमुत्तरतो वद् ।

शुनं पुरस्तान्नो वद् शुनं पश्चात्कपिञ्जलं ॥

【 भद्रं व पुत्रेभद्रं वद् शुनेतु च ।

भद्रमस्माकं वद् भद्रं नो अभयं वद् ॥

(1) of. RV. II. 43.3. आवद्यस्वं शकुने भद्रं मा वद् तूर्णमासीनः शुमतिं चिकिद्वि तः ॥
(2) of. RV. II. 1. 16. यदुप्रतन्वदसि कर्कतिरियथा बृहदूदेम निदधे शुभीराः ॥ ॥

यौवनानि महयसि निम्बुषामिव दुन्दुभिः ।

कपिञ्जलं प्रदक्षिणं शतपत्राभि नो वद् ॥]

Context—These Vs. appear in a *prāyaścchitta* ceremony.

Application — Keśava describes the ceremony as Saunaka-Śanti and the Sūtra states “मेहि महोति कापिअलानि स्वस्त्ययनानि भवन्ति ।” Dūrlīla defines “kapiñjalaḥ tittire (h) sadṛśah” and states that the cry of a Kapinjala is inauspicious yet the evil that is foretold by such a cry can be averted by the Kapinjala Svastyayanāni with the AVP mantras. The Nakṣatra Kalpa (Kaṇḍikā 36) has the following passage “सेनां चेदन्मुचितां कपिअलः प्रतिवदेत् “भद्रं यद्” इति लिङ्गः कापिअलानि रसदनानि कदान्ति ।”

(26) AVP. XX. 47. 4 = Kau. Sūt. 127. 5.

वायवा रुद्धि नो मृगानस्मर्यं मृगवद्धयः ।
स नो नेदिषुमा रुधि वातो हि रथानारुतः ॥

Context — This AVP Vs. occurs in the chapter on omens and portents.

Application — The stanza is employed in a pacificatory rite when the portent: “अथ यच्चैतद्ग्रुमस्तेतुः सपर्विनुपश्चायाति तद्योगसेमापद्धत् ”. Then five kinds of birds begin to fly in a continuous line. To avert the calamity, Varuna should be praised thrice with IV. 16. 3 and oblations should be given to him with VII. 83. 1-4 and so also to Vāyu with the given AVP verse.

(27) AVP. XX. 48. 5 = Kau. Sūt. 108. 2.

समीची माहनी पातामातुष्यत्या जन्मो मा सत्सि ।
तदुपातामो वस्तुविद् लोकमनुसंचराणि ॥²⁰

Context — This stanza from the AVP forms a part of a hymn beginning with “भवतं नः समनसौ” in Kau. 108²¹. The present stanza also appears in the Vai. Sūt. 17. 4. It

20. Cf. TS. III. 2. 7. 1; Śān. Śr. VI. 8. 4.; Āś. Śr. V. 2. 14.

21. Some of the verses from this hymn appear in the RV., SV. TS. etc.

is employed together with the whole hymn in a sacrifice to avert the evil effects caused by the fire generated by fire (यत्रैदमिनामिः संसृज्यते ।).

Application — The hymn together with this stanza is to accompany the oblations. The same is the expiation. Gold should be given to the Kārayitr.

(28) AVP XX. 48. 9 = Kau. Sūt. 56. 17.

(1) cf. TA. VII. 3.3. यथापः प्रवता यान्ति यथा मासा अहंरेष् ।
Tat. Up. I. 4.3. एवा मा ब्रह्मचारिणो धातरायन्तु तर्वदा ॥ (1)

Context — The Atharvapaddhati calls this stanza as Kalpajāt. The stanza appears in the Upanayana ceremony.

Application — After the tying of the girdle, the Brahmacārin holds the staff, puts on the thread, recites “Aham rudrebhiḥ” (IV. 30) after the Āchārya, takes the vow of Brahmacārya which is to last for twelve years. The Āchārya tells him the rules of conduct, puts on his head rice, barley and Sami over which “Ahan enām bhūtebhyah” (Kau. 56. 13) is recited and makes the boy to face him. Lastly the Āchārya takes a Samidh and puts it on the fire with the recitation of the given AVP mantras.

(29) AVP. XX. 50. 6-8. = Kan. Sut. 58. 1...

भद्राय कर्णः कोशतु भद्रायाक्षिवि वेष्टाम् ।
परा दुष्पत्यं यदद्दृतम् आ सुव ॥
अहिवेष्टु दुष्पत्यमाति पुरुषोविणम् ।
तदस्माद्विना युवमिष्ये प्रतिमुखतम् ॥
यत्वाच्चादुरसो मे अङ्गदङ्गदप्तेष्ये ।
अविना पुष्करस्त्रजा तस्मान्नः पातमहसः ॥

Context and Application — These stanzas are only to be recited to a person who has a ringing sound in his ear or

whose eyelids are twitching. Kesiava says—“ कर्णं कोषेन्तमनु-
मन्त्रक्ते अक्षिस्कुरन्तमनुमन्त्रयते ” ।

(30) AVP. XX. 57. 7-8. = Kau. Sūt. 89. 13.

अयं नो अग्निरच्छक्तोऽयं नो वसुवित्तमः ।

(1) of Śāh. Gr. III. 7. 3. अत्योपसदे मा रिचामाये रहतु नः प्रजाम् ॥ (1)

अस्मिन्सहस्रं पुष्यास्मैषमानाः स्वे गृहे ।

(2) of ŚB. XIV. 9. 4. 23. इमं समिनिधिरी महवायुष्मन्तः सुवर्चेसः ॥ (2)

Context—The Kāṇḍikā 89 deals with the Piṇḍa-
pitṛyajña.

Application—The fire is brought back again with these
AVP Vss. and with XVIII. 3. 42; 4. 88; XVIII. 4. 65.

The Nilarudra Upaniṣad reconstructed from the AVP Samhitā.

AVP	Nil. Up.
XIV. 2.....	1-17
XIX. 22. 1-3.....	18, 19, 20
VIII. 7. 9.....	21
XX. 57. 7.....	22-24
XX. 58. 5.....	24-25

The Nilarudra Upaniṣad—

अत्यर्थं त्वावरोहन्तं दिवतं पृथिवीनिव ।

अपश्यं अस्यन्ते रुद्रं नीलर्धीवं शिवाण्डिम् ॥ १ ॥

दिवत उयोऽवाहक्षत् पत्यष्टादूष्यामधि ।

जनासः पश्यते मनीषीवं विलोहितम् ॥ २ ॥

एव एत्यवीर्यं रुद्रो जलापमेषजी ।

वि (ते) क्षेममनीनशद् आ वाचीकरो व्येतु ते ॥ ३ ॥

नमस्ते भवभामाय नमस्ते भवमन्यवे ।

नमस्ते शातुभ्यामुतोत इप्वे नमः ॥ ४ ॥

याभिषु गिरिशम्त हस्ते विभवस्तवे ।

शिवा गिरिश तां रुग्गु मा हितीः पुरुषं मन ॥ ५ ॥

शिवेन वचसा त्वा रुच्छ्राच्छ्रा वदामासि ।

वथा नः सर्वमिज्जगदृथम् सुमनो असाद् ॥ ६ ॥

यात इशुः शिवतमा शिर्षं वभूव ते धनुः ।

शिवा शरण्या या तव लया नो मृदा जीवसे ॥ ७ ॥

या ते रुद्रं शिवा लन्त्रघोरा यापकाशिनी ।

तयानस्तन्वा शम्तमया गिरिशं ताभि चाकशीहि ॥ ८ ॥

असौ यस्ताम्भो अरुण उत अभुर्विलोहितः ।

ये चे मे अभिन्तो रुद्रा विक्षु अभिसासहरशोऽयैः हैङ्गैः ॥ ९ ॥

अदृश्यन् त्वावरोहन्तं नीलमीदं विलोहितम् ।

उत त्वा गोपा अदृश्यन् उत त्वोदृश्यः ॥ १० ॥

उतो त्वा विश्वाभूतानि सस्मै दृष्टाय ते नमः ॥

नमो अस्तु नीलशिशृण्डाय सहस्राक्षाय चाजिने ।

अथो ये अस्य सश्शनस्तेभ्योऽहमकरं नमः ॥ ११ ॥

नमासि त आयुधायायानातताय धृष्णवे ।

उभाभ्यामकरं नमो बाहुभ्यां तव धृष्णने ॥ १२ ॥

प्रमुञ्च धन्वनस्युभयोरान्वर्जियाम् ।

याश्य ते हस्ते इषवः परा ता भगवो वप ॥ १३ ॥

अदतत्वं धनुरुषं सहस्राक्षश शतेषु चे ।

विशीर्यं शल्यानां मुखा शिवो नः शम्भुरुआ वर (१) ॥ १४ ॥

विजयं धनुः शिवजिङ्गो विशल्यो बाण चौ उत ।

अनेशन्त् अस्येशवश् शिवो अस्य निष्प्रहृथिः ॥ १५ ॥

परि ते धन्वनो हेतिर्द अस्मान्मृणकतु विश्वतः ।

अथो य इषुधिस्तवारे अस्मिन्निथेहि तम् ॥ १६ ॥

या ते हेतिर्दिग्दृष्टम् हस्ते वभूव ते धनुः ।

तया त्वं विश्वतोऽस्मान् अयस्मया परि मुज ॥ १७ ॥

नमो अस्तु सर्वेभ्यो ये के च पूर्थिमनु ।

येऽन्तरिक्षे ये दिवस्तेभ्यस्तर्वेभ्यो नमः ॥ १८ ॥

ये चामी रोधने दिवो यथ सूर्यस्य रहिमनु ।
 येचामन्तु रुद्रहर्ते तेभ्यस्तर्वेभ्यो नमः ॥ १९ ॥
 या इष्वो यातुधानानां या कनस्तीनां ।
 येऽवेषु शेरते तेभ्यः सर्वेभ्यो नमः ॥ २० ॥
 यस् स्वज्ञानां नीलयीषो यस् स्वज्ञानां हरिर् उत ।
 कनसाद् पुच्छं ओषधे जम्भवास्यहन्थाति ॥ २१ ॥
 सर्वं नीलशिखापेन वीरं कर्मणि कर्मणि ।
 इमामस्य प्राणं जहि येनेदं विवदामहे ॥ २२ ॥
 मृतीयकं वितृतीयकं सदनिंदं तवमानमुतराजयस्मय् ।
 अधशशुकोऽन्यमुञ्चत तृतीयकमेषाहं तदनुमञ्चानि ॥ २३ ॥
 नमो भवाय नमः शर्वाय नमः कुमारशत्रवे ।
 नमो नीलशिखण्डाय नमः सभापयादिने ॥ २४ ॥
 [अस्त्वा एतम् । शिखुमारोऽसावयत्त । पुरीक्षः ।
 कुमारशत्रवो व रो ह द कं ष रि वा च ल म् ॥ २५ ॥]

CHAPTER III

“THE ATHARVAN CIVILIZATION”

(Home and Society, Woman, Kingship; Disease and Medicine; Magic and Witchcraft; Religion-Cosmology; Cosmogony; Gods; Individual Gods; Semi-divine beings; Principles underlying Vedic religion; Eschatology; Myths and Legends; Philosophy; Sundry Matters; Beliefs, Customs; etc. Literature; Literary tendencies etc.)

Home and Society — ‘The five races of men¹ (II. 1. 2; III. 21. 5; 24. 3; IV. 23. 1; VII. 6. 1) is perhaps the eponym of the five great Āryan tribes (1) RV. I. 108. 8 and their descendants. It probably refers to the confederation of the

Turvaśas, Yadus, Anus, Druhyus and Purus mentioned in the RV.⁽²⁾ The Āryan tribes had their settlements as far as

Mahāvṛṣa, Mūjavat, Balhika, Gandhāri, (2) RV. X. 34. 1. Anga and Magadha. Mūjavat is frequently mentioned in the Vedic literature as typical for a distant region (TS. I. 8. 6. 2. VS. III. 61. SB. II. 6. 2. 17. V. 22. 4. 7.).⁽³⁾ Balhika (V. 22. 4),

Mahāvṛṣa (V. 22. 4), Mūjavat (V. 22. 7), Anga, Gandhāri and Magadha (V. 22. 14) seem to be the extreme limits of the Āryan settlements for the disease Takman is asked to go to these places. He is asked to shake a Śūdra woman of Balhika. These might be ethnic regions or communities. The Āryans were still

(3) VS. XXXVIII. 28 in the land of the Saptasindhus (IV. 6. 2; VI. 3. 1; 61. 3)⁽⁴⁾ and the Kuru lands

1. AV. V. 17. 9—त्राद्यथ एव पतिने राजन्यो न वैश्यः । तत्सूर्यः प्रदुक्षेति पतेष्यो जनेष्यः ॥

2. Maxmullar, “Chips from a German Workshop.” I. p. 63.

(XX. 127. 8). Yet the reference to Yamunā (IV. 9. 10), the familiarity with the tiger which was considered as the typical danger to life in early times (VI. 110. 2; 140. 1) show that they had advanced to the east

(1) RV. VII. 18. 8. as far as Magadha and Aṅga countries.

(2) Cf. RV. X. 16. 14. References are also made to the famous rivers³ like Paruṣṇī (VI. 12. 3)⁽¹⁾ and the unknown rivers like Vāraṇāvati (IV. 7. 1).⁽²⁾ Various peaks of the Himālayas-Traikā-kuda (IV. 9. 8. 9.), Suparnasuvana (V. 4. 2) and various barbarous tribes such as Kirāta (3) RV. I. 47. 6; 48. 3; (X. 4. 14); Andhaka⁽³⁾ (Ardhaka XI. 56. 2; X. 136. 5. 2. 7) are also referred to.⁴ The Āryans knew the sea (XI. 2. 25).

The Āryan society (Viśah-people XII. 5. 8) was divided into two broad classes—Āryan and Śūdra (VI. 20. 4) or Āryan and Dāsa.⁽⁴⁾ The first was

(4) VS. XIX. 30. again divided into three-Brahmin,

(5) RV. VIII. 35. 16, 17, 18; X. 90. 12. Kṣatriya and Vaisya (II. 15. 4; XIX. 32. 8).⁽⁵⁾ But among these three Brahmin was considered chief (V. 17. 9).

In the AV. Brahmins call themselves “gods” (V. 11. 11; VI. 13. 1; 114. 1; VI. 58. 2; XI. 1. 23)⁽⁶⁾

(6) TB. I. 7. 3-4. MS. I. 4. 7. SB. II. 2. 2. 6. Their claims and prerogatives have reached here the highest pitch.⁶ Their social and economic conditions are very much the same as those depicted in the

3. Thomas, “The Rivers of the Veda”. JRAS 14. 4.

4. The RV. also mentions Gandhāra (I. 126. 7); Kikata (Magadha (?)) III. 53. 14). Gaṅgā, Yamunā (X. 75).

5. Muir OST. I. 7-15 for the Caste-system in the Vedic period.

6. King Soma ceded his claim as the mythical husband of a maiden in favour of the Brahmins (सोमो राजा प्रथमो ब्रह्मजायो तुनः प्रायच्छत् अहृणीयमानः। अन्वर्तिता वस्त्रो मित्र आसीत् अभिहोत्रा हस्तगृहा निनाय ॥) V. 17. 2. The wedding was conducted by the gods themselves.

Brahmaṇa works. Dakṣinā is still their prime concern. The special feature of the Atharvan hymns is the fierce imprecations against the oppressors of the Brahmins (V. 17; 18; 19; XII. 5)⁽¹⁾. Murder of a Brahmin is the greatest sin.

(1) RV. X. 109.

Kings and noblemen at times violated the purity of a Brahmin's wife (V. 17. 3, 10) but then calamities befall like hail on the king and his kingdom. There the prosperity vanishes, children are not born and people are terrified by portentous appearances (V. 17. 12. f). The same punishments befall them who rob Brahmins of their cattle (V. 19. 8, 9). Such oppressors die (V. 19. 12, 14). When helped by the Brahmins, the Kṣatriyas become powerful (II. 19).

The AV is fitly called the Kṣatra Veda i. e. the Veda in the interest of the Kṣatriyas with all their aims and duties. Indeed, Prof. Weber and M. Bloomfield have pointed out the circumstances and literary statements which make it seem possible that the Atharvan was in certain mood regarded as the Veda of the Kṣatriyas.⁷

Indra is the trader himself (III. 15. 1). AV III. 15 (Kau. 50. 12) is a merchant's prayer. The merchant was required to undertake long journey on business purposes (III. 15. 4) His way was infested (2) Gobh. Gr. IV. 8. 19 f. by robbers, waylayers, and wild beasts. Kha. Gr. IV. 3. 7. He invested wealth in Prapāṇa, went out for purchases and gained a hundred-fold in transactions. The business was done by the barter system. The wealth was increased through wealth (धनेन देवा धनमिच्छनात्: ⁽²⁾). Śakadhūma (VI. 128; Kau. 50. 13, 14) predicted weather for a person who was about to start on a journey. The professions of a Karmāra (metal-worker),

The Āryan house in ordinary circumstances would be a Sāla though built on strictly scientific principles. The AV. IX. 3 enumerates the different things to be used in the construction work of the SĀLA. The plot chosen for the work would naturally be a lawn covered with grass. Before the walls of the house were actually raised, a frame-work was made by fixing poles at short distances which were connected at the top by posts running all round. On these connecting poles rested the cross-beam.¹³ The posts were tied to each other by means of ropes (IX. 3. 2, 6). It had a thatched roof (IX. 3. 4)¹⁴. It had doors and windows and separate rooms for women, fire, and for other purposes (IX. 3. 7). There were outhouses for cows, horses, for storing grain (IX. 3. 13; III. 12. 2; 14. 3). The house was always kept clean. It contained all the necessities of life-vessels, probably earthen, wooden seats, mats, mortar, pestles, winnowing baskets and the like and the fire was kept perpetually burning in the hearth. References are also made to the houses in the lakes full of lotus flowers (VI. 106. 2). These were perhaps the Harmyas (IV. 5. 5). Bed-steads, litters were used for sleeping purposes (IV. 5. 3) and dog was the watchman at night (IV. 5. 6). Danger of fire to the house could be warded off by VI. 106 and VI. 56 is the exorcism of serpents from the premises.

The natural resources of the country and the creative impulse of the Vedic artisans naturally resulted in the

13. “उपमितीं प्रतिमितामयो परिमितामुत ।” (IX. 3. :1) *Upamitī*—vertical post; *Pratimitā*—slanting support; *Parimitā*—a cross-beam connecting the vertical post. cf. “On the Interpretation of some of the Doubtful words in the AV.”. (p. 29) Dr. T. P. Chaudhari.

14. AV. IX. 3. 17. “तृणैराषुता पलदानवसाना रात्रीव शाला जगतो निवेशनी मिता पृथिव्या लिष्टुति हस्तिनीव पद्मती ॥”

inventions of various arts and crafts. People knew weaving (VI. 112. 2) and used two garments—the upper and the lower (VIII. 2. 16). Coloured garments were used by women (I. 17. 1). Metal-workers, chariot-builders, charioteers enjoyed a high social position (III. 5. 6). Boats were probably carved out of the tree-trunks (VIII. 1. 6). But they must have been specious enough as a wedding party is said to cross a river with their help (II. 36. 5).

The standard of morality was very high and immorality was severely punished. Among crimes is counted the stealing of cows by a Taskara-robber (IV.21.3) who was different from a Stena—a thief (IV.8.5). Flesh, wine,¹⁵ dice and women are things in which man's mind has strong attachment (VI.70.1; XIV.1.35; XV.9.1,2)¹⁶. Marriage of the younger

brother or sister before the elder brother

(1) RV. VII. 86.6; VIII. 106.1. or sister was a sin requiring expiation (VI.112;113). Deliberate miscarriage

was the greatest sin (VI.112.3; V.17.7)¹⁷ (2). Greatest of all the sins is the sin of violating the

(2) MS. IV.9.1 Brahmin's spouse or robbing him of his cow (V.17 ; 18 ; 19). Non-payment of debt incurred even in gambling required expiation (VI.119). Those who are free from debt go to the third heaven (VI.117.3).

The chief entertainment was gambling (VII.50.1) in which success could be secured by prayer to Apsarases (IV.38.1). Chariot-racing, boating, moving in garden, were also some other pastimes (VIII.1.6) in addition to singing and dancing.

15. Brandy is used in practices connected with love-charms (Kau. 36. 13, 14); to produce harmony (12. 6, 9); at Vaitāna (30. 9). Sūrā in the curative form is used in Sauitrāmani. Also see Vai. Sūt. (30. 13).

16. Pūṣan is asked to wipe off the sin of an abortionist.

The ideal of the society is depicted in IV.30.4.6.¹⁷ ⁽¹⁾

Woman — The woman of the Vedic

(1) For the opposite of this see S.B. IV.1.5.3ff. period is depicted in the charms of the AV in a more natural light which concession is denied to her in the main current of the Vedic literature. The *Strikarmāṇi* of the AV fittingly describe her during her maidenhood and after. Herein we find a spinster longing for husband; the wooer soliciting the hand of a desired maiden; the mistress of the house holding her sway in her own house; a jealous woman employing a fierce incantation to cut off her rival in love or using love-mixtures to attract the attentions of her man. Thus we meet here with all the yearnings and longings of the Vedic woman. In addition to this the AV provides all the normal practices pertaining to women such as wedding and the following *Saṁskāras* connected with pregnancy and child-birth. It is a noteworthy fact that the AV does not express any desire on behalf of an Āryan for the birth of a daughter. On the contrary the birth of a daughter was deprecated (VI. 11.3). A son "ten month old" was the persistent demand. (I. 11.6; III. 23.2).¹⁸

When the girl attained maidenhood, Bhaga was invoked to confer Varchas upon her (I. 15).

(2) RV. I. 24.7; IV. 5.5. Normally until her marriage the girl Manu. III. 11. Y&J. I. 53 lived with her parents but if they V&Dh. XVII. 15. Ga.Dh. XXVIII. 20. were lost, she is described as living

in the house of her brother (I. 14.2)

and a maiden without a brother was thought as devoid of lustre and fortune (I. 17.1) or protection and support.¹⁹

17. For the contrast compare the story of Chyavana as told in the *Jaiminiya Brāhmaṇa*. "Proceedings of the American Oriental Society". 1883. JAOS. XI. p. cxiv.

18. " गुमासे पुत्रमार्थेहि दशमे मासि सूतवे ॥ " (V. 20.10)

The Vedic Aryans in accordance with their obvious partiality for heroes entirely ignored the claims of the girls to be initiated and no form of ritual is prescribed for them.¹⁹ In the AV there is no trace of child-marriage. On the other hand references to suitors courting the love of a maiden and even the references to the sons born of maidens unmarried (V. 5.8) clearly speak about the full growth of a girl before she was given away in marriage.

Evil bodily characteristics were taken into consideration of a marriageable girl. Lalāmi (a spot on the fore-head), uncouthness of limbs; fierceness of body and looks were some such characteristics (I. 18) which required expiation. But as it was rather difficult to be sure of such physical marks the maiden was given eight or nine lumps of earth chosen from different places and as she chose, her disposition was gauged (Kau. 37.7-12).⁽¹⁾

(1) Gob. Gr. II. 1.3-9. Owing to these defects or some other reasons if girls could not secure husband then for that purpose the AV has provided with the Pativedanāni (II. 36; VI. 60 etc.). The spinster waiting for her husband is described in VI. 60.1. She is tired of going to the wedding feasts of other women. Dhātrī and Aryaman who procure husband for her after her own heart should allow her to enjoy her own marriage-feast.

The suitors used to come to choose the maiden.⁽²⁾

(IL 36.5, 7). Aryaman is the typical wooer⁽³⁾ (XIV. 1.3). Usually the father of the bride-groom and the Purohita of the house were the wooers.⁽⁴⁾

19 Keith, "Religion and Philosophy of Veda", pp. 369, 378.

20 Keith, "Religion and Philosophy of Veda", p. 374.

The bride-groom brings the hide of a red ox (XIV. 2.21); the bride is made to sit upon it: she takes a Brahmin boy upon her lap to encourage the obtainment of male-progeny (XIV. 2.22, 23); water is poured in the folded hands of the pair (XIV. 2.45) etc.

Then follows the Garbhādhāna ceremony.

After marriage appear many problems before the woman. One of such problems is to secure the love of her husband. For that purpose, the Atharvan prescribes many charms (VII. 38; VI. 130; 131; 132 etc.). The mixture of salve, sweet-wood, Kusṭha, and spikenard is a love-mixture (VI. 102. 3). Women of those times were very fond of Kusṭha for it enhanced their attractiveness (XIX. 39. 9). The love charms uttered with the necessary ritual by woman-created passionate yearning in the heart of the man for her only. This yearning is said to have come from Apsarases (VI. 130. 1). Anumatī and Ākuti also help to create longing in the heart of the man (VI. 130. 2). Indrāṇi does the same function (VI. 132. 3). When by these means, the husband is fully brought under control the mistress of the house could say, "My speech, not thine, hath weight (in this affair of love). In the assembly do thou speak; to me alone shalt thou belong; thou shalt not even discourse of other women" (VII. 38. 4)²⁶. Then there was the fear of rival women or co-wives. The incantations used to cut off such a rival in love reflect hatred and natural pride of the women. "I am superior; she is inferior; I am overpowering; may the mind of the husband run after me as a calf after the cow or as water after its course." (III. 18).²⁷ AV. VII. 35 renders a rival woman sterile. A woman who

26. अहं वदामि नेत्रं सभायामह त्वं वद ।
ममेदसरसं केवलो नाभ्यासा कीर्त्यावधन ॥

27. 'अधः सप्तमी या ममाधरा साधराध्यः' । (III. 18.4)
'मामतु प्र ते मनो वत्से गौरिव धावतु पथा वारिव धावतु' । (III. 18.6).

was rendered barren was eventually turned out of the house, and had to live with her parents or brothers (I. 14. 1, 2). She was thought of as the wife of Yama, whose house she is asked to keep (I. 14. 2, 3). Asita, Kaśyapa and Gaya—these three sages had something to do with the misfortunes of women. Thus dishonoured woman took to such drastic measures as depriving her husband of his virility and rendering him a eunuch (VI. 138), by way of revenge. Characteristic are the Atharvan charms meant for women to appease the wrath and jealousy of their husbands (VI. 17; VII. 45 etc.).

Aditi is the typical mother that desires a son (VI. 81. 2;

VIII. 9. 21)²⁸. She is the greatest mother

(1) RV. X. 72. 8; MS. II. 6. 12; SB. III. 1. 3. 2. of the devout (VII. 6. 2)²⁹. Mother-

(2) VS. XXI. 5. hood is the essential and the most characteristic trait of this divinity. It is only

in the AV. that we meet with the statement that Aditi's desire for sons was promoted by a bracelet Parihasta, furnished by Tvaṣṭṛ (VI. 81). This bracelet as an amulet ensures conception. From the vegetable kingdom, S'ami and Aśvattha form the ideal couple in connection with procreation (VI. 11. 1). Prajāpati (III. 23. 5; VI. 11. 3) Anumati and Siniṇāli (VI. 11) fashion the son in the womb. Gandharva Viśvāvasu has some connection with women before and even after marriage (XIV. 2. 35).³⁰ Charms were employed (III. 23; VI. 11) for the conception of a male child. VI. 17 avoids the danger of miscarriage and I. 11 facilitates easy delivery. Sūṣan, Sūṣanā, Biskalā, are invoked respectively to open the womb, loosen it and to bring out the embryo. Further if the child was born under an unlucky star expiation was to be undertaken (VI. 110)³¹.

28. Oldenberg, "Die Religion des Veda", pp. 88 note 2; 249 note 2.

29. In the Vedic times also some women were disposed to run away (VI. 77). The Kau Sūt. (36-5-9) prescribes a ritual to hold such a truant woman in check, or to cause her to return.

The mistress of the house had a complete control on the domestic affairs (VI. 38. 4). But as a daughter-in-law she was naturally obedient to her elders (VIII. 6. 24). She was required to work hard in the house-hold services (IV. 20. 3). Woman in general was fond of looking charming at festivals (II. 36. 1). In her spare time she broke reed to prepare mattresses (VI. 138. 5). Sleeping women are described in IV. 5. They slept upon couches, bed-steads and litters. They are said to exhale sweet fragrance in sleep. In I. 17. 1 the blood-vessels of the body are likened to women wearing red garments. The upper garment of women was called *Drāpi*. It was perhaps a close-fitting and gold-embroidered vest

used by women of position⁽¹⁾. The

(1) RV. I. 168. 10.

courtesans⁽²⁾ also used it (V. 7. 10).

(2) Chā. Up. V. 11. 5.

A silken garment which was probably an

(3) S'B V. 2. 1. 8.

undergarment, is also mentioned here

(VIII. 2.16; XIV. 2.50)⁽³⁾. *Hiranya-*

pesas was probably the most costly cloth with gold threads (V. 7. 10), to be used at the time of festivals. In

VI. 138. 1 there appears the word

(4) MS. II. 7. 5;
TS. IV. 1. 5. 3.
VS. XI. 56.

Upasina which may refer to the female

method of dressing the hair. Elsewhere⁽⁴⁾

also the goddess *Sinivali* is described as

Sukapardā, *Svopastā* and *Sukuriri*. *Talpa* is associated with the bridal couch (XIV. 2.31; 41). On account of her

education a maiden obtained a suitable husband (XII. 3.17, 18).⁽⁵⁾ The AV possibly alludes to remarried woman in

IX. 5.28. The burning of widows was an old custom (XVIII. 3.1). The AV XII. 5.48 gives us a reference to the curious custom of the dancing of women about the

funeral pyre with their hair loosened and who lamented

30. For a detailed account of the woman of the Vedic times see, S. B. Upadhyaya, " Woman in Rgveda " (Benares 1941).

beating their breasts (also VIII. 1.19; XI. 2.11; 9.14; 10.7; XII.5.7; XIV.2.59-62; XIX.32.2).³¹

Though the *S'atapatha Brâhmaṇa*³² calls the wife the

- (1) SB. V. 2. 1. 10.
- (2) TS. VI. 5. 8. 2.
- (3) TS. VI. 8. 2.
- SB. IV. 4. 2. 13.
- (4) SB. I. 3. 1. 12, 13
- (5) MS. I. 10. 11, 16;
- III. 6. 3.
- (6) KS. XXXI. 1.
- AB. III. 22.
- (7) Āp. S'r. 11. 15. 20.
- (8) RV. VIII. 33. 17.
- X. 95. 15.
- (9) RV. VI. 28. 5.

half of a man yet the Vedic literature on the whole does not look at women with an impartial eye. Woman was definitely considered as inferior to man³³. She is thought of as incapable of controlling herself³⁴ and ritually impure³⁵. The *Maitrâyaṇi Samhitâ* even connects her with *Nirṛti*.³⁶ They wheedle out secrets from their husbands³⁷ and have illegal lovers. For the last-named sin, in the second offering of the *Varuṇa-praghâṣa*, she is asked to offer in the *Dakṣiṇâ Agni* the *Karâribha* (*Vai. Sût.* 8.8 ff).³⁸ In the RV also women are blamed for the hardness of their mind and the smallness of their judgment.³⁹ Their greed for wealth is notorious.⁴⁰

Kingship: In order to do away with anarchy that once prevailed⁴¹. Kingship was ushered in the Vedic period, in society. Indra was considered as the heavenly and typical king (IV. 6. 11 ; VI. 98. 1)⁴². *Prajâpati* chose Indra as the king of gods by reason of his prominent qualities of body and mind⁴³.

A *Râjanya* is also a representative of *Prajâpati* and hence he is elected as king, to rule over the people⁴⁴. The doctrine of kingship was thus regarded to be of divine origin.

The king was elected by people in concordance with *Varuna*,⁴⁵ the elector (III. 4. 6), assembled in the *Samiti*⁴⁶.

31. See, Bloomfield, "Women as mourners in the Atharva Veda" JAOS XV pp. xliv-xlvii.

32. Pun on *Varuna*, from *वृ* *Vr*-to choose.

33. "मृताय ते समितिः कल्पतामिद ।" (VI. 88.3).

He is to be elected unanimously (III. 4. 7). He has rivals who are both strangers as well as his kinsmen. The elected king is asked to hold the state. It is hoped that he would not fall from his office (VL 87-88)³⁰. The king once

(1) RV. X. 173. driven out was re-elected (III. 4. 2).

(2) RV. X. 173. 6. The chosen king was called *Rājan*, or

Ekārāja, or *Ekavrṣa*. He was the sole taker of taxes from the people (III. 4. 3 ; IV. 22. 2)³¹. He is asked to rise on a high seat—the throne. The king-makers are mentioned (*Rājakṛtah*). Among them are included chariot-builders, workers of metals, charioteers, the leaders of village (III. 5. 6-7). These personalities were considered as indispensable for the firm establishment of royalty. As a preliminary of consecration they must be conciliated. The amulet of *Paliśa*³² was tied upon the king in order to strengthen his royal power. The King once elected ruled for his life-time (III. 4. 7).

The throne of a king was covered with the skin of a lion or a tiger,³³ of course, as an emblem of power (IV. 8. 4), (IV. 22. 7). When seated on the throne water was sprinkled upon him (IV. 8. 5-6). King "Death" remained present at the time of consecration (IV. 8. 1). He shall assent to the

(3) cf. MS. II. 1. 12
TS. I. 8. 13. 1-2.
TB. I. 7. 7. 1, 2.

rule of the king. The king thus consecrated is asked to control the directions—the sine qua non of royalty (IV. 8. 4)³⁴.

AV. IV. 8 is a prayer at the consecration of a king after which the king is to distribute wealth among his people (II. 4. 4). The king secured material prosperity

34. *Paliśa* is a synonym for *Parna*. The *Parna-maṇi* (Kau. 19.22) is rather for the subjection of enemies than for the attainment of prosperity.

35. The lion and the tiger are the kings of the animal world (ŚB. V. 5. 4. 10). Their skin therefore, is the mark of royalty (cf. ŚB. XII. 7. 1. 8).

for his people (III. 4. 4). King Parikṣit of the land of Kurus brought prosperity to his people (1) S'B V. 4. 4. 5; 3. 3. 9. (XX. 127. 7-10). The duty of a king is to defend law (Dharma)³⁵. The kings had the right to share one sixteenth of the Ista and Pūrta of his people (III. 29. 1). Pathyā Revati (according to the Vai. Sūt. 13. 2 Pathyā Svasti-personified as the wife of Pūṣan) ensured success and well-being of a King (III. 4. 7). It is also the duty of a king to protect the Brahmins, their wives and their property (V. 17; 18; 19). The righteous kings never molested the spouse of a Brahmin (V. 17. 10). But woe to the king and his kingdom where the precious possessions of a Brahmin are harmed in any way. Such a king is then not tolerated even by his Samiti (V. 19. 15). A.V. I. 9 is associated with a practice (Kau. 16.27-28) intended to restore loyalty of the disaffected people.

Samiti (meeting place) was the national assembly of the whole people (Viśāh). The whole people had the right to elect or re-elect the king (VI. 87.1)³⁶ (2) RV. X. 173.1.

This was the most important business of the Samiti. The re-election of the king was also done by the members of the Samiti. A prayer is devoted (VI. 64) for union and concord in the Samiti, wishing for common aim and common mind. Agreeable speeches were made during deliberations in the Samiti. (VII.12.1; XII.1.56). A prayer is devoted (II. 27) to these deliberations also. Naturally political matters were taken for discussion there. Grāmanī—the village leader, chariot-makers and charioteers were among the members of the assembly. The people of all the land used to assemble there (XII.1.56)³⁷. Because

36. III. 4. 2 — ' विश्वस्वा सर्वा वाऽऽनन्तु । ' त्वा विशो वृश्वां राज्याय । '

VI. 88. 3 — ' ग्राय ते समेति: कल्पतामिह । '

37. Sam Grāma = Villages together; " ये संग्रामा समितयः । "

the Samiti is called the daughter of Prajāpati (VII. 12.1.) its long life can be imagined. The president of the Samiti

(1) Par. Gr. III. 13.4. was probably called "Isāna".⁽¹⁾ Matters

(2) Chā. Up. V. 3. other than political⁽²⁾ were also discussed.

Bṛh. Up. VI. 2. The king also attended⁽³⁾ the session of

(3) RV. IX. 62.6; X. 97.6. the Samiti.

Sabbā or *Nariṣṭā* was the sister assembly of the Samiti (VII. 12.1), both being the daughters of Prajāpati. Both were

(4) *Nariṣṭā* in VS. popular bodies. *Sabbā* is called *Nariṣṭā*⁽⁴⁾ XXX. 6. —dear to the people or that which can not

be broken (inviolable—according to Sayana) (VII. 12.2; XI. 8.24). *Sabbā* seems to be less political and more social :

आनन्दा मोदा: प्रसुदोऽर्थीनोद मुदञ्च ये ।

इसो नरिशा नृत्यानि शरीरमनुवाविशन् ॥ (XI. 8. 24)

This shows that the *Sabbā* was a place of social intercourse⁽⁵⁾, and mirth. It was also a regular place

(5) Cf. RV. VI. 28. 6. for gambling (XII. 3. 46). There

are prayers for operations in the *Sabbā*, for discord in it was much disliked and dreaded as in the Samiti. There must have been some relation between the

Sabbā and Samiti but what that relation was can not be exactly defined. There is always a wish expressed that

agreeable speeches shall be carried on with the assembled Elders (VII. 12. 1)⁽⁶⁾. Those who were entitled to sit in

the *Sabbā* possessed lustre⁽⁷⁾ (VII. 12. 3). In a charm to

(6) VS. XIV. 24. allay discord it is desired that the contending parties should be of the same

Sabbā and Samiti (VI. 64). Another charm (VII. 12) is to

procure influence in the assembly.

Porridge is also invoked to secure influence in the assembly (XII. 3. 46). The sin of falsehood spoken in the assembly is wiped off by the porridge (XII. 3. 52).

38. "चाह वदानि पितरः सहगतेषु ।"

Vidatha was also a popular institution like Sabhā and Samiti. As Samiti was distinct from Sabhā so Sabhā was different from the Vidatha (I. 13. 4)⁽¹⁾. The Vidatha was associated with civil, military and religious functions.⁽²⁾ Sabhā, Samiti and Senā were formed, probably, out of Vidatha (XV. 9. 2).

Senā (army) of the Vedic times is still pervaded with much obscurity⁽³⁾. Agni figures largely as the typical leader of the vanguard of armies (III. 1. 1; 2. 1)⁽⁴⁾.

(3) RV. X. 84. 2; Ts. I. 8. 9. 1; TB. I. 7. 3. 4. He is the wargod capable of bringing victory to the cause of a dethroned king (III. 1. and 2; III. 3. 1.) The charms IV. 31 and 32 are respectively meant to be recited at the time of inspecting army and arranging it. Agni burns the enemy in whose ranks confusion is created by Indra (III. 1.). Mighty Indra, the warlord, pierces the forts and the armies of the enemy (VIII. 8. 1). Arbudi and Nyarbudi, the two personified divinities of battlefield are the friends of Indra (IX. 9).

(4) TS. VI. 2. 5. 5; 3. 2. 3; Yaska IX. 33. The club of Bhava⁽⁵⁾ pounds the enemy (VIII. 8. 11). Goddess Apvā⁽⁶⁾ confuses the plans of the enemy, seizes their limbs, attacks and inflames their hearts and strikes them down with fits and darkness (III. 2. 5).

The ranks of the armies were composed of warriors having coats of mail or not, having armours or not, mounted on chariots or walking on foot (XI. 10. 22. 24). They carried weapons like Paraśu-axe (XI. 9. 1) or Asi-sword (V. 21. 9) the stringed bow with quivers of arrows (III. 23. 1) some of which had poisoned tips (V. 18. 15). The

39. The Kau. Sūt. (60-5) mentions a special "Senagni". Its preparation is given at Kau. (19. 6 ff).

40. Also "Matya" was the special weapon of Rudra (VIII. 8-11; XII. 2.19).

warriors were asked to prepare for fight by putting on armour and holding the flags (IX. 10. 1).⁴¹ The armies had the sun as the ensign on their banners (V. 21. 12)⁴². The drum was the shouting herald followed by the army (V. 20. 9). The army marched through forests and villages infusing terror in the hearts of the enemy and the females of enemy by the noise of the fearful drum (V. 20).⁴³

The battle-field is pictured before us as covered with traps and nets in order to capture and destroy the enemy.⁴⁴ Patsuiginih were a kind of traps (V. 21. 10; Kau. 14. 8-11; 16. 16). The traps of the knotty Ahvā⁴⁵ plants and Badhaka tree, which are called as the fetters of death, were placed on the way of the approaching enemy-army (VIII. 8. 4). The burning of the rotten ropes and creating smoke was also a trick to delude the enemy (VIII. 8. 3. 4). Arbudi and Nyarbudi (XI. 9) and Trisandhi—the three-jointed weapon (XI. 10) were specially used to create devastation among the ranks of the enemy. Trisandhi was a kind of Vajra (XI. 10. (3)⁴⁶). According to Dārila Trisandhi is to cut the enemy (Chedyāni), the Vajras are for breaking (Bhedyāni) and Arbuda (Arbudi) for bringing about the fall (Pātiya). They were made of brass and tied with ropes.

(2) Arbudi was primarily a serpent. The three are peculiar weapons or machines to be used in rough war-fare (cf. Kau. RV. VI. 15, 14 T8. Sūt. "Jayakarma 16. 21-26). The II. 1. 4. 5. 6 V. 4. 5. 4. last-named (Arbudi)⁴⁷ was possibly a

41. " उत्तिष्ठत सं नहावं उदाराः केतुभिः सह । "

42. " मूर्खेतवः । "

43. The drum was made of wood and covered with the skin of an antelope (V.21.7) but usually with the skin of cow (V.20.1; 21.3).

44. A cow, was, perhaps, released in the camps of the enemy to find out whether the track was dangerous with the traps and nets (Kau. 16.26).

45. Dārila — " धारुः पलाशः । "

serpent-like machine (cf. Sāyana “सर्पात्मोः परिवेष्ट” on XI.9.5). Charms against wounds of arrows were muttered (I. 19). Aśvattha, Badhaka, Khadira, Tājadbhāṅga were invoked⁴⁶ to destroy the enemy (VIII. 8. 3, 4). Fire and smoke were created to cause confusion⁴⁷ and when the enemy army was caught in the traps, they died of hunger, exhaustion, slaughter and fear (VIII. 8. 18).

“जितमस्माकमुद्दिनमस्माकं अन्यहुर्विनाः पूतना अरातीः ।”

(X. 5.36) seems to be the battle-cry.

The Atharvan is particularly fond of describing the scene on the battle-field. Especially the plight of women is graphically described. Thus a woman terrified by the noise of drum is described :—

“दुन्तुमेवाचं प्रयत्नी वदन्ती मायुष्यसी नायिता घोषसुद्धा ।

नारी पुरुषं धावतु हस्तगृह्णामित्री भीता समे वधानाम् ॥ (V. 20.5)

or when Arbudi and Nyarbudi and Trisandhi are at work on the battle-field :—

“प्रतिष्ठानाश्रुमुस्ती रुधुकर्णी च कोशतु । विकेशी पुरुषे इते रुदिते अचुदे तत् ।

संकर्पन्ती कदुकर्म भनसा पुरुषमिच्छन्ती । पर्ति ध्वात्रमात्स्वात्रदिते अचुदे तत् ॥

(XI. 9.6, 7)

प्रतिष्ठानाः सं धावन्तूरः पद्मावत्पनानाः ।

अपारिणीविकेशो रुदत्यः पुरुषे हने रुदिते अचुदे तत् ॥ (XI. 9.14)

धूमाशी सं वतनु रुधुकर्णी च कोशतु ॥ (XI. 10.7)

The battle-field strewn with the dead bodies of the fallen warriors was a place of feast for vultures, beasts and ghosts.

“अलिकूवा जात्यमदा गृद्धाः शेनाः पतित्रिणः ।

चाहस्याः शकुनपरृष्पन्तु अमित्रेषु समीक्षयत् रुदिते अचुदे तत् ॥

(XI. 9.9)

46. Owing to their supposed etymology.

47. “अभिजिह्वा धूमशिखा जयन्ती यन्तु सेवया ।”

Disease and Medicine⁴⁸: The boundary-line between the Bhaisajyāṇī⁴⁹ and other charms, of the AV is often evanescent.

(1) Medical charms in the RV. I. 50. 10-13; VII. 50; VIII. 48. 4-5; X. 57-60; 137; 161; 163; Prayers for long life—RV. I. 89; VS. XXV. 14-23.

The charms for long life (Āyusyāṇī), the charms for exorcism (Kṛtyāprati-harāṇī), the charms for women (Strikarmāṇī) frequently encroach upon the domain of the charms for the cure of diseases. The knowledge of the Atharvan medicine is known only through the charms of the AV. and the chapters (XXV-XXXII) of the Kau. Sūt. on Bhaisajya.

The Atharvan Samhitā contains references to more than hundred diseases in complete hymns or parts of hymns intended to be cured by the charms and practices prescribed by the Kau. Sūt. It is not to be supposed that the practices recommended by the Kau. Sūt. were in every detail prevalent during the period of the composition of the charms but it is a fact beyond doubt that the ritual of the charms is based upon the understanding of the hymns and an unbroken tradition of the Atharvan.⁵⁰ Many a time the ritual is made to fit the charms. But we do not hope to understand the Atharvan medicine without understanding the Kau-Sūt. The Hindu medical Śāstras of the later times were evolved out of the rudimentary knowledge of the AV and the ancient Hindu Śāstrakāras have recognised such a relation between the ancient and later medicine of India.⁵¹

48. Bloomfield, "The Atharva Veda" (Grundriss Series) pp. 16 ff. F. Edgerton, in "A Volume of Eastern and Indian Studies" pp. 78-81. M. Bolling, in "Encyclopaedia of Religion and Ethics" Vol. IV. 762 ff. S. N. Dasgupta "History of Indian philosophy" Vol. II chapt XIII.

49. F. Edgerton, in "A Volume of Eastern and Indian Studies". pp. 78-81

50. Thus Charaka says—
"तु चेऽप्रधारः स्युः चतुर्णामूष्मसामयजुरथवेदानां के वेदमूष्मदिशन्त्यायुर्वेदविदः तत्र भिषजा पृष्ठेनैव चतुर्णामूष्मसामयजुरथवेदानामधर्वेदे भणिरादृदश्या । वेदो शाथवैकः स्वस्त्रय-यनवलिमङ्गलहोमप्रायविद्वात्प्रायसमन्त्रादिपरिमहात् चिकित्सा प्राह ।"
(Charaka I. 30.20-21).

It is through the charms of the AV that we get a glimpse of the medical knowledge of the Vedic Aryans for owing to the purpose of the composition and compilation of other Vedic Samhitās they have but little occasion to handle the disease and its medicine to such an extent and concrete manner as the AV. could.

The Atharvan presents to us the anatomy⁽¹⁾ of human body in a rather coarse fashion. It has named various external and internal subdivisions and organs. Thus II. 33 also IX. 8 and X. 2 XX. 5-9.

give us a long list of the parts of body which are generally affected by diseases. There appears an apparent distinction made between veins and arteries in I.17.3 but in VII. 35.2 the same word Hirā along with the word Dhamani is rendered in a more general sense of "Internal canals" which only shows the vagueness of ideas of internal physiology. The statement "आसो चलासो भवतु सूच भवतु आम्यत्" (IX. 8. 10) -what is diseased shall become urine-is a practical truth.

In the Atharvan it was generally believed that the disease was caused by supernatural powers, particularly demons.⁽²⁾ Such evil powers were thought to move about here, there and everywhere and seek chances to harm of epilepsy. human beings.⁽³⁾ At times distinction is made between disease and possession by

51. The Hindu theory of the constitution of body of three elements, "Kapha", "Vāta" and "Pitta" does not appear in the Atharvan text—the Samhitā or the Sūtra. This later theory appears first in the Atharva Parisista "Svapnādhyāya" (18).
52. The Kau. Sūt. in its remedial practices contains ceremonies which consist merely of driving away of the demons that cause disease or providing the patient with an amulet to resist the attack of the demon of disease or enjoin the spell to dissipate and remove the harm that is done by disease-demon (see, the practices mentioned in Chap. IV).

demon (II.4). Indra is invoked to destroy the female demons which cause worms in a child (V. 32.2). The demons of disease are vague and innumerable. Of particular

(1) RV. III. 15.1; VII. 1.7; 8.6 38.7; VIII. 35.16-18; IX. 85.1; X. 97.6 X. 85.13. VS. XIX. 10 importance are the Pisâchas, Rakṣases,⁽¹⁾ Atrins and Kaṇvas. The Pisâchas devour the flesh of the victims (IV. 36.3 ; V. 29.5). So do the Atrins etymologically. The Kaṇvas particularly attack the embryo of a pregnant woman-

(II. 5.3). There are countless others which suck the blood of the patient or devour his fat (XIX. 36.3) by assuming

(2) The Dog-demon of epilepsy in Ap. Gr. XVIII. 1. the form of a dog.⁽²⁾ The Gandharvas and Apsarases also bring about certain diseases. The Apsarases are called as "mind-bewildering" (Manomuhah-II.

2.5) (IV. 37 ; XIX. 36.6). So it appears that insanity was due to them (VI. 111.4).⁽³⁾ So also the influence of the Rakṣases could steal away a man's senses (VI. 111.3). The

(3) RV. X. 11.3 TS. III. 4.8.4. demons obtained possession of their victims by entering their body through the food (V. 29.6 f)⁽⁴⁾ ⁵³. The human-sorcerer was also thought of as a cause of disease (I. 28 ; IV. 28 ; XIX. 39.1).

(4) Anamitvâ Īśah- RV. III. 22.4; 62.14 X. 17.8. (5) Cf. Sitalâ, the later goddess of small-pox and Apvâ RV. X. 113. 2; VS. XVII. 44; AV. III. 2. 5; IX. 8. 9. can also be called as demons of diseases. Magic (III. 7. 6), curses or the evil eye (II. 7; V. 15; 16; VI. 96.2; XIX. 35.3; Kau. 26.35.29.15-17) are also conceived as the causes that produced diseases. Vaskandha and Samiskandha⁽⁵⁾ were both the demons of diseases and diseases

53. It is for this very reason, perhaps, the Kau. Süt. (26.10) prescribes a hygienic precaution that the sacks of grain belonging to the sick man shall be surrounded by a ring of heated pebbles.

themselves. The disease Takman⁵⁴ is adjured to go away and paid homage to (V. 22; VI. 20; VII. 116). The disease Apachit was thought to fly and settle upon the victim.

The gods were also considered as inflicting diseases upon the offenders and sinful persons. Varu-
(1) varuṇa and dropsy- na⁵⁵ is associated with dropsy which he
RV. I. 24. 8. sends as a punishment for falsehood. (I.
10.1-4; II. 10.1; IV. 16.7; VII. 83.1-4;
XIX. 44.8) Takman is called Varuna's son (I. 25.3). In VI. 92.2 the "toils of Varuna", the "foot-fetters" of Yama are mentioned with a request to be freed from them.

(2) *Rudra* -
RV. I. 114. 7, 8;
II. 33. 1; 4-6,
11, 14, 15; VIII. 29.
Rudra as physician
RV. III. 33. 4. Rudra's
special remedy-Jalaśaya
RV. I. 43. 4; 114. 5;
II. 33. 2; 7, 12, 13;
V. 42. 11; 53. 14; VII. 35. 6; etc.
The weapons of the god Rudra⁽²⁾ are associated with different diseases. Thus sharp pains are caused by his spear (VI. 90; Kau. 31. 7). His arrows cause tumors (VI. 57) and in XI. 2. 22, the Takman and Kāśikā are his weapons (cf. XI. 2. 26). Similarly there is some connection between Maruts, the children of Rudra and leprosy, for they are asked to cure it (Kau. 26. 24); between diarrhoea and the arrows of Parjanya (I. 2); and the fire of lightning and fever, headache and cough (I. 12). Taksaka is worshipped in the cure of snake-poison (Kau. 28. 1; 29. 1; 32. 20).

54. Jvara of the later times. The word Jvara does not appear in the AV. though in V. 30.8 and 9 "Aṅgajvara" is mentioned in a general way.

55. The reference to the association of Varuna and dropsy in RV. I. 24.8 is only probable-Hillebrandt "Varuna and Mitra" p. 63 ff. But see, Bergaigne, "Religion Vedique" III. 155.

The idea of hereditary disease (*Ksetriya*) seems to be implied in the etymology of the word *Ksetriya*.⁵⁶ Sami was supposed to affect the hair of a person (VI. 30. 2f ; Kau. 31. 1).

The AV does not treat a disease with a diagnosis in the modern sense of the term. So it is very difficult to identify a disease. Certain troublesome symptoms are marked and efforts are made by the practising priest to suppress the pain. He does take pains to link up the symptoms with the disease. Many of the diseases have common symptoms such as *Apachit* and *Aksata*. Even the Kau. Sūt. does not mention the disease for the cure of which the charms of the AV and the practice are meant. The hymns state a number of diseases in one place and they are so varied in nature (cf. II. 33 ; IX. 8) that it becomes very difficult to know the exact disease treated by the Kau. Sūt. by its rubrication of a particular charm.⁵⁷ Only the symptoms of *Jalodara* (dropsy) are definite to some extent.

Fever is the most dreaded disease. The word for it in the AV. is *Takman* (I. 25 ; V. 22 ; VI. 20 ; VII. 116).

56. Sayana on II. 8 “ क्षेत्रे परक्षेत्रे उत्तरीत्रादिशर्ते चिकित्सः क्षयकुषादि..... दोषपूर्णितपितृ..... दि शरीराक्षयवेन्य व्यागतः क्षयकुषापस्मारादिरोगाः । The disease is mentioned II. 10; III 7; IV. 8. 7. The etymology is disputed. Dr. Jolly calls it a chronic disease. For a new interpretation, see my paper on “ *Ksetriya* ” in I. H. Q. Vol. XXX No. 1 (March 1954) pp. 1-10.

57. Kau. 30.13 is cure for dropsy, heart-disease and jaundice where IV. 24 is rubricated. The practice is mainly for dropsy. This disease is frequently complicated with heart-disease. So also I. 22 is a cure for jaundice. In it heart-disease is mentioned incidentally. Now Keśava argues that a cure for jaundice (I. 22) can cure heart-disease. Therefore a cure for heart-disease (IV. 24) can also be a cure for jaundice. (?)

The disease is incidentally mentioned in many other places (I. 22. 2; IV. 9. 8; IX. 8. 6; XIX. 34. 10; 39. 1 and 10)⁵⁸. The specific against it is the *Kuṣṭha* plant which is praised in two independent hymns (V.4; XIX.39). The *Kṣetriya* is mentioned in three hymns (II.8; 10; III. 7). Against *Yaksma*⁵⁹ are directed three charms (III. 11; VI. 85; 127). The two diseases *Kṣetriya* and *Yaksma* are associated with *Takman* in the given hymns. The fever is called *Viśvasirada* (predominant in autumn). Its varieties are mentioned in VI. 42 with the symptoms where it is reported that they are alterations between heat and cold and are accompanied by delirium. It is also said to return at the same hour every day, or every third day or omitting every third day. The Jaundice (*Pāṇḍu*, *Kāmilaka*, *Kāmila*) with its red eruptions (V. 22. 3) is also associated with *Takman* which brings headache, cough spasm and *Pāman* in its sequel (V. 22. 12). *Yaksma* simply means disease (II. 33; III. 11; V. 29. 13; VI. 127. 3; IX. 8; XIX. 36; 44). *Jāyānya*⁽²⁾ is associated with *Yaksma*. *Jāyānya* is a venereal

(2) *Jāyānya* is a variety disease⁵⁹ (XIX. 44. 2). It is also called of *Yaksma* TS. 1. c. as *Rājayaksma* (*Keśava* at Kau. 32. 11).

VS. I. 1; IV. 12; XVIII. 6; *Vidradha* (abscesses, VI. 127; IX. 8. XII. 97).

(3) *Upachit* in VS XII.97. 20), *Apachit*⁽³⁾, *Akṣata* (closed tumors,

(4) *Kilāsa* in VS. XXX. VI. 25; 57; VII. 74. 1, 2; 76. 1, 3). 17. 21.

Kilāsa⁽⁴⁾ (white leprosy, I. 23; 24) are

58. Also see the "Takmanāśana Gaṇa" of the *Ganamālā*; the Atharva Parisista 32. The *Takman* is also called as *Yaksma*-*paghāta* in the *Sāntikalpa* (23.2). The *Takman* has a hundred varieties "तर्तु रोपिष्यस्तकमनः" (V. 30.16).

59. It is also called as Tumour by *Dārila* (Tumour-*Akṣata*). For the treatment of the venereal disease, see, Kau. 27. 32 ff.

60. *Kuṣṭha* is used against *Kilāsa*. See *Keśava* on Kau. 28. 13.

also indirectly associated with Takman. **Jalodara**⁶⁰ (dropsy, L. 10; VII. 22-24; 96; VII. 83) is an (1) A prayer to Sūrya to easily recognizable disease. It is associated destroy heart-disease and dropsy RV. I. 50. 11-13; with the heart-disease (IV. 24). It is AV. I. 23. accompanied by pain in eyes, heels, and (2) Heart-disease in RV. the front part of the foot. **Hṛdyota**. I. 24. 8; VS. VIII. 23. or **Hṛdayāmaya**⁶¹ (heart-disease, I. 22. 1; V. 20. 12; 30. 9; VI. 14. 1; 24. 1; 127. 3) is a kind of pain in the region of the heart. **Pakṣahata** (paralysis. Kau. 31. 18) has a very obscure reference in the hymn proper. **Āsrāva** (excessive discharges) and **Atisāra** (diarrhoea, I. 2; II. 3; VI. 44) seem to have some connection with fever (V. 22. 4). **Mūtramochana** (release of checked urine, I. 3) is connected with constipation also (Kau. 25. 10 ff). **Kāsa** (cough, I. 12. 3; V. 22. 10-12) appears as an associate of fever. The disease is also independently treated (VI. 105; VII. (3) **Balāsa** in VS. XII. 97. 107). **Balāsa**⁶²⁶¹ (consumption or internal sores, VI. 14) is associated with Kāsa and Kīlāsa and is treated by the Kau. Sūt as a phlegm-cure (Keśava at 24. 30)⁶². **Śirṣakti**, **Śirṣāmaya** (headache, I. 12. 3; V. 4. 10; IX. 8)⁶³ is connected with fever and so it is treated by the Kau. Sūt. (28. 13, according to Dārila but not Keśava). **Viśalyaka** (neuralgia, VI. 127; IX. 8. 2; XIX. 42. 2),

61. The disease is also mentioned in IV. 9. 8; V. 22. 11, 12; VI. 127. 1, 2; IX. 8. 8, 10; XIX. 34. 10. For details see my paper on "Balāsa" in Journal of Ganganath Jha Research Institute Vol. XIII. Nov.-Aug. 1956. pp. 131-141.

62. Keśava uses the word Phlegm in the broad technical sense of the later medicine. Cf. 26.1 and 28.

63. In IX. 8 all the diseases are enumerated.

Pr̥ṣṭyāmaya⁽¹⁾ (pain in the ribs, XIX. 34. 10), **Viṣkandha** and **Saṁskandha** (rheumatism, I. 16. 3 ;

(1) **Pr̥ṣṭyāmaya** in II. 4 ; III. 9. 6 ; IV. 9. 5 ; XIX. 34. 5 ; RV. I. 105. 18.

35. 1), **Viśara** (II. 4. 2), **Āśarika** and

Viśarika (sharp pains in different parts of body, XIX. 34. 10) are merely too general symptoms in the form of pain in body. Their nature can not be defined. There are charms to remove such pain (II. 33; IX. 8). Pain in eyes⁽²⁾ and ears

(2) Arman is the name are mentioned (V. 4. 10; 23. 3; VI. 24. 2; of the disease of the eye 127. 3). **Alajī** (disease of eye, IX. 8. in VS. XXX. 11. 20 ; VI. 16) is treated by the Kau. Sūt.

(30. 1-6). The pain in eyes was supposed to be caused by worms (V. 23). **Lohita**, **Vilohita** (flow of blood, VI. 127; IX. 8. 1 ; XII. 4. 4) is associated with the diseases of head (I. 17 ; Kau. 26. 10).⁶⁵ The wounds and fractures (IV. 12 ; V. 5 ; Kau. 28. 5-6, 14) are general. Wounds and sores of

unknwon origin — **Ajūṭārūs** are cured

(3) Snake-bite in RV. VIII. 48. 4-5 with VI. 48. 3. The AV cures the poison of snakes⁽³⁾ (V. 13; VI. 12; X. 4)

and the poison of scorpions (VII. 56) and also that of poisoned arrows (IV. 6; 7). There is no reference to internal poisoning.

Mania, epilepsy, (**Apasmāra**) and such other diseases are not distinguished. They are considered as due to possession by demons and ghosts (IV. 20. 37 ; VI. 2. 2 ; 52; 111). **Abhichāra** practices may be resorted to for getting rid of

these diseases.⁶⁶ **Grāhi**⁽⁴⁾ (the she-demon

(4) Grāhi in RV. X. 161. 1. of fit, seizure, II. 9. 1 ; 10. 6 ; III. 11. 1 ; VI. 12. 1 ; VIII. 2. 12 ; XII. 3. 18) is

64. They are perhaps the same as "Aṅgabheda" of the later medicine—"limb-splitting disease" which appears in the AV V. 30. 9; IX. 44. 2 etc.

65. According to Keśava to stop either external or internal haemorrhage or excessive menstruation is the charm V. 6 rubricated by Kau. at 28. 15.

66. AV. V. 1. 7 ; Kau. 28.12 against madness.

treated (according to Keśava) at Kau. (26. 14.21) with AV I. 22. Jāmbha (the demon that seizes children-convulsions, II. 4. 2) is treated by Kau. (32.1).⁶⁷ The falling of hair (VI. 136 ; 137) appears as a disease from its treatment in the Kau. (31. : 8). The belief was that the person who came into contact with Śāmi had his hair Śamilūna and was in danger of injury to his hair.

Waters were considered as possessing the most healing powers.⁶⁸ They are both cleansing and cooling (II. 26. 6);

they give strength, they are remedial

(1) Healing powers of waters in RV. I. 23. 16-24; and expel diseases (III. 7. 5 ; VI, 91.3)
prayer for long life RV. Hymns (I. 4-6) are devoted to the
X. 9. 5-7; Waters heal & praise of waters. They are used as
dispel disease IV. 12;
RV. VI. 50. 7 ; X. 131. 6; panaceas (Kau. 25. 20) or as cure
against dropsy (30. 11-13). The
VS. IX. 6.

waters dug up by the ants Upajikā⁶⁹ with
the earth from anthill (II. 3 ; VI. 100) are made use of
for various remedial purposes. They are used both externally
and internally in the cure of diarrhoea (25. 7),
Kṣetriya (26. 43) and against poison (31. 26 ; 32. 6).
Lump of earth is used as an emetic (28. 3). The earth from
a mole-hill is used in the cure for constipation (25. 11).

(2) Akhukariṣa in SB. II. 1. 1. 8 It is also used as Ākhukariṣa.⁷⁰ The
earth from bee-hive is used as an
antidote against poison (29. 10). The
plants embody the essence of water and earth and as such
possess curative powers. Plants bestow remedy (VI. 96 ;

67. "Thirst" (27. 9-13), "Fright" (26. 26 f) can scarcely be
called as diseases. Kau. even treats Pāpalaksana (31.1),
Ariṣa (28.15) as diseases. The "Wrinkles" (portentous in a
young man according to Keśava) may be removed by the
practice in Kau. 25. 46.

68. Bloomfield, AJP. VII. 482 ff.

III. 7).⁶⁹ Such auspicious plants and trees are praised: Palásá (25. 30 ; 26. 34), Kámpila (27. 7 ; 28. 8), Varána (26. 37), Jaigida (26. 43), Vetasá (27. 10), Śamí (28. 9), Śamaká (31. 1), Dúrvá (26. 13), Soma (31. 32) etc.

Muñja is specific against diarrhoea (25. 6 ; 26. 2 ; 33 ; 33. 3); Parasú is employed to open sores (30. 14); Krmuka is to cure wounds inflicted by poisoned arrows (28. 2); Nitatní promotes the growth of hair (31. 28); Lákṣa the same as Arundhati is employed to set up fractured bones (IV. 12 ; Kau. 28. 5) ; Stañiba confines the effects of poison (29. 4) ; Haridrá appears in the cure of jaundice (26. 18), in that of poison (28. 4 ; 32. 7) and even against leprosy (26. 22) ; and various other plants such as Prśiparní, Sigru, Priyaigu, Karira, Nikatá, Pippali, Vibhitaka, Śirñaparní, Sadámpuspá, Alábu etc. are used in the cure of various other diseases. The use of Pútiká appears (25. 11) in the cure of constipation perhaps on account of its odour.

The products of cows are considered efficacious because of the water they drink and the plants they eat. Such products as Ājyu, Sarpis, Dadhi, Payas, Navanita, Takra are made use of as the vehicles of medicines. The Pañchagavya does not appear⁷⁰ though cow-dung (26. 22) and cow-urine⁷¹ (31. 11) are made use of.

69. III. 7 is a panacea (26. 40). Following are the panaceas Sarvarogabhaiṣajyam) according to the Kau. 25. 4-5 ; 20, 21, 22-36 ; 26. 1, 34 ; 27. 5, 6, 27, 34 ; 28. 8, 17-20 ; 30. 17-18 ; 31. 5 ; 32. 3-4, 18, 19, 26-27.

70. For its use for the first time see "Brahmakürchayidhi" the Atharva Paríśiṣṭa 38.

71. Cow-urine is considered as the same with Jáláṣa, the special remedy of Rudra.

Different kinds of grain are also included into the remedial substances such as rice, barley, food in general, rice-porridge, honey, fat. Even the mother's milk is made the vehicle in administering medicine, of course, to children (32. 1).

Some fragrant powders are used (26. 29) especially that of Madugha (32. 5), perhaps on account of its sweetness. Certain offensive things such as rotten fish (27. 32), dog's saliva and the powder of shell (30. 16), pollen of grass and scourings of teeth (31. 14) and rock-salt (31. 17) are also used.

The Kau. Sūt. contains curious practices in which certain animals and birds were used in medical practices. The frog was used in the treatment of fever (32. 17); yellow birds appear in the cure of jaundice (26. 18); an insect known as Paidva is used in the cure of poison (29. 11). A louse from the body of a dog is also used in a practice.⁷²

Very little of real therapeutic value is to be found in the practices of the Kau. Sūt. The probing of urethra is prescribed (25. 15-16). An operation is perhaps recommended at 25. 12. But here Dārila recommends enema in place of the operation. A compress of sand is employed (26. 10) to stop the flow of blood (*The practice is indicated in I. 17. 4 itself*). Emetic is given to one who is wounded by a poisoned arrow (28. 3). Leeches are applied to sores (30. 16). The breaking of pustles by rubbing them across the door-posts is found in Kau. 30. 10. The torch is applied to snake-bite (32. 24). These are some of the peculiarities of the treatment of disease.⁷³

72. Bloomfield, SBE XLII, p. 500 ff.

73. Hillebrandt, "Ritualliteratur", p. 159.

Amulets (*Maṇi*)⁷⁴ are generally used in the cure of diseases. Against diseases in general are used the amulet of *Varanya*⁷⁵ (26.37), the amulet of barley (28.20), the *Daśavṛkṣa* amulet (the chips of ten holy trees glued together and wrapped in gold-wire 26. 40).

In cases of particular diseases : for *Āsrāva* or *Atisāra*, the stalk of *Muṇja* reed with a string derived from the same plant (25. 6) ; for constipation or retention of urine, the substances as camphor or gall-nut (25. 10) ; against the disease *Kṣetriya*, an amulet⁷⁶ or bandage by sewing together the powder of a plant, brown barley with white stalks, blossoms of sesame, mud and mud from anthill, in the skin of freshly slain animal (26. 43)⁷⁷ ; for the cure of *Jāyānya*, three pieces of *Viripa* tree to be used as an amulet (32. 13)⁷⁸ ; the plant *Alābu* against poison⁷⁹ (29. 14) ; an amulet made from a part of the hide of a red bull against Jaundice and allied diseases (26. 16) are recommended by the Kau. Sūt.

(3) The golden *Dāksaṇyāya* amulet for long life in *SB. XIII. 2. 6. 8.*

For long life⁸⁰ different amulets are recommended. Thus the amulet prepared from ivory and elephant's hair wrapped with gold-wire (13. 1-3), an amulet

made from the hairs from the naval of a *Snātaka*, tiger, lion, goat, ram, and a king all pasted together and wrapped with

74. *Dārlīla* limits its purpose to the cure of constipation but the hymn and *Kesava* indicate a wider scope.
75. This same is also useful against poison but without the plants (32.6).
76. Here W. Caland is of opinion that the plants constitute a separate amulet.
77. A lute with a string is also used as an amulet against *Jāyānya* (32.11).

gold-wire (13. 4), the amulet of pearl shell (58. 9), of salve (58. 8), the triple Aṣṭṛta amulet (V. 28 ; XIX. 46 ; Kau. 58. 10 and Śāntikalpa) are all for long life.

Virility can be promoted by fastening on an amulet of the skin and hairs from the tail of an antelope (40. 17). A spear-point furnishes an amulet against various sharp pains ascribed to the missile of Rudra (31. 7).⁷⁸

(1) For physicians and their remedies see
VS. XIX. 12. 16.
XX. 3; 56 ff; 75, 80,
XXI. 13. 18. 29.

All these plants, powders, amulets and the practices are fitted up in a frame-work of ritual in which remedies are daubed with the Saṃpāta of offering and then they are administered to the patient at a particular time (Avanakṣatre- 27. 29 ; 28. 5 ; 31. 28), when the patient and the priest are dressed in a particular fashion. The treatment of the disease is generally magical and is accompanied by a quasi-religious ceremony. The demon of disease is exorcised by giving him whatever is dear to him or scared away by offering something repugnant. Inhalation of smoke (25. 23), fumigation (31. 19 and 22), rubbing of the patient from head to foot (31. 9) are resorted to. The body of the patient is smeared with different substances. Two methods are clearly visible in this case: Āplavana (pouring) and Avasechana (washing). The water used contains either the leavings of the offerings or is simply blessed by the recitation of the hymn. The patient is wiped or sprinkled or washed with this water. He is also given something of it to drink. At times water in which something burning or heated is dipped (Jvāla) is given to the patient (27. 29, 33 ; 28. 2 ; 29 ; 8 ; 30. 8). The medicine is given in a particular kind of spoon or vessel⁷⁸ and also at a parti-

78. Spoon (25. 30); cornucopia (23. 8), cow's horn (31. 6), red copper vessel (29. 19); yoke (27. 1); pestle (29. 22), stirred with reed (27. 10) etc.

cular place.⁷⁹ The disease was thought to be transferable to frogs (32. 17) in case of fever or to yellow birds in case of jaundice (26. 28) or to birds in general in the case of madness (26. 33). *This belief is expressed in the hymns themselves* (V. 22. 4 ff; VI. 26. 3). The ritual given by the Kau. Sūt. endeavours to realise all the indications of the hymns.⁸⁰

Magic and Witchcraft—The sphere of Vedic ritual and cult has two aspects—religion and magic. Many scholars are of opinion that in ancient India there was a confusion of magic and religion.⁸¹ According to Oldenberg the sacrificial ritual of the Vedas was pervaded with primitive magic. Thus, for example the marriage rites, the rites of initiation, the ceremony of anointing the king were models of every sort of magic. Even the Brāhmaṇas are full of magic operations.⁸² The Sāmavidhāna Brāhmaṇa, the Adbhuta Brāhmaṇa and some parts of the Śādviṁśa Brāhmaṇa are handbooks of incantations and sorcery. Prof. Bloomfield holds the same view that magic and witchcraft are intimately blended with the holiest vedic rites, "the broad current of popular superstition having penetrated into the higher religion of the Brahman priests who were unable and possibly

79. At the confluence of two streams (32. 14), cross-road (25. 30), ditch (27. 4) etc.

80. H. Oldenberg, "Die Religion des Veda" pp. 59, 177. He gives examples of such blending, pp. 311 ff; 369 ff; 476 f.

81. Sylvain Levi, "La Doctrine du sacrifice dans les Brāhmaṇas" p. 129.

unwilling to cleanse it from the mass of folk-belief which surrounded it".⁸² W. Caland enlarged the agreement between the magical rites of the old Vedas and the shamanism of the so-called savages⁸³ in his introduction to the Kau. Sūt. Some scholars even interpret the word 'Brahman' as a magic spell, making the Brahmin a magician before he was a priest.⁸⁴ J. G. Frazer⁸⁵ citing Oldenberg (*Die Religion des Veda*, p. 39f) also points out how in India from the earliest times down to the present day, the real religion of the common people appears always to have been a belief in the vast multitude of spirits which are mostly harmful and which fill all the created matter..... The magical practices are due to this conception. At every step of a ritual sacrifice, the spirits have to be appeased. The onslaught of the evil spirits was to be averted before winning the goal.

By magic we understand the efforts to gain the fulfilment of desire by influencing the course of events without any help or intervention of divine powers, by means of spell and ritual. In religion divine favour is sought with hymns and sacrifice. Religion aims at propitiation and persuasion, while the essential character of magic is coercion.⁸⁶

82. Bloomfield, SBE XLII, p. xlvi f.

83. W. Caland, "Altindisches Zeuberritual", p. IX.

84. O. Schrader, "Recllexikion der indogermanischen Altertumskunde", p. 637 f.

85. J. G. Frazer, "Golden Bough"

Pt. I "The Magic Art" p. 228.

Pt. VI "The Scape Goat" p. 89 ff.

86. For the mutual relation between religion and magic see, A. A. Macdonell, "Encyclopaedia of Religion and Ethics" Vol. 8, p. 311 ff.

Keith, "Religion and Philosophy of Veda", HOS. Vol. 32. pp. 379 ff. Prof. C. H. Toy, JAOS, pp. 327 ff.

Magic is the main and essential subject-matter of the AV. It consists of metrical spells and in its ritual the priest is only a magician. In the AV we find a complete blending of magic, religion and something of theosophy. In the predominance of magic and witchcraft in the Atharvan, we witness the lower side of the Vedic religion. The Atharvan magic deals with demons and natural forces. Magical effect according to the Atharvan practices as given in the Kau. Sūt. depends upon the contact with magical agencies if they are beneficial or in preventing them if they are harmful. The desired result is obtained with the help of rites and spells. The magical practice is a lonely thing. In a magical rite the place (e. g. cross-road, cemetery, secluded part of the house etc.), time (such as night), direction (such as South) are all very important. The Vedic magic is both personal and impersonal in the sense that there is a constant play of fancy between the real substances and spirits. The aim of Vedic magic varies from removal of hostile influences to attraction of beneficial things and divination. In the magical performances symbolism plays an important role. The Vedic belief that there are evil spirits everywhere and most of all in human dwellings has given rise to magical material bearing on every aspect of human life.

The Atharvan magic can be classified as defensive magic and offensive magic. The defensive magic consists of warding off evil and harmful powers by persuasion and cajolry. It is generally attended by propitiation (I. 2. 27). The demons of disease and those who bring death are paid homage (I. 12. 27; 13. 2; VI. 13. 1, 2). The defensive magic largely consists of avoiding the injurious things and powers by fasting, washing, concealment etc. The amulets play a prominent part here. The touch of the maleficent powers is avoided as far as possible. When these powers have taken possession of their victims, remedial magic is employed. Such

possession by evil powers is known by the appearance of disease. The remedies against diseases are at times so broad that no distinction between magic and medicine can be made.

Offensive Magic or Witchcraft — It is a well-known fact that the Atharvan consists of two parts — the *Ātharvāṇa* and the *Āṅgirasa*. This is evident from the title of the AV — “*Atharvāṅgirasām Brahma*”. The (1) SB. X. 5. 2. 20. Atharvan matter refers to the auspicious practices (*Śānta*, *Bṝiesaja* or *Paustikā* XI. 6. 14) while the *Āṅgirasa* part refers to hostile sorcery (*Yātu*, *Abhichāra* cf. Kau. 3.19 and note 5)⁶¹. This distinction is carried throughout the Atharvan literature (cf. Vai. 5. 10 ; GB. I. 2. 18). Thus the Atharvan ritual texts make the word *Āṅgirasa* as an equivalent of *Abhichāra* (*Parīṣṭā* 46.9-10). The Kau. Sūt-mentions utensils for sorcery (*Sambhara Āṅgirasaḥ* 42.7), the staff for sorcery (*Danda Āṅgirasaḥ* 42.12), the fire for witchcraft (*Agnir Āṅgirasaḥ* 14. 30) making witchcraft the special charge of the *Āṅgirases*. The unearthed fifth Kalpa work of the AV is known as *Āṅgirasa Kalpa*⁶². The AV itself mentions “*Kṛtyā Āṅgirasibh*” (VIII. 5. 9 ; X. 1. 6) ; “*Pratichino Āṅgiraso adhyaksah*” (X. 1. 6). In the Kau. (135. 9) *Bṝhaspati Āṅgirasa* appears distinctly as the representative or divinity of witchcraft performances.

The *Āṅgirasa* part of the AV is full of the spirit of intense hatred — “*योऽस्मान्द्वृष्टे ये च पर्य द्विष्टः ।*” (II. 11. 3 ; 19 ; 20 ; 21 ; 22 ; 23) or “*यान्वहं द्वेषिन ये च मात् ।*” (III. 6. 1). It is (2) Manu XI. 33 for the death of the enemies both human and non-human, this characteristic weapon is supplied by the *Āṅgirases* through the hymns of the AV

87. Even in the non-Atharvanic texts, the term *Āṅgirasa* is equated with *Abhichāra* (*Rgvidhāna* IV. 6. 4 ; *Agni Purāṇa* 250. 10. In the *Sān. Sr.* XVI. 2. 1 ff the word *Āṅgirasa* is accompanied by *Ghora* as distinctly contrasted with *Atharvāṇa* — *Śānta*. Cf. *Aś Sr.* X. 7. 1 ff; SB. XIII. 4. 3. 3 ff.)

and it is ever sharpened by the practices of the Kau. Sūt. for the ready use of the Áryans and particularly Brahmins.

The Abhichāra hymns⁸⁸ of the AV which are mainly directed against Yātudhānas are included in a list called the Chātana Gāṇa⁸⁹. The practices in connection with them are given by the Kau. in its Sixth Book. Yātu means sorcery and those who performed Yātu were called as Yātudhānas. Yātu was the main target of the Atharvan witchcraft. It was also directed against evil-eye, curse and danger from the attacks of demons. Keśava and Sāyaṇa tell us that II. 7 is employed in case of: “*लौकिकैदिकाकोशयोः वाह्णवये फूरचक्षुपुरुषदृष्टिनिपाते पिशाचयक्षादिभये ।*” Again the boundary-line between disease and demonology in the Atharvan is very evanescent. Thus Jaigida is employed on the one hand against a variety of diseases and on the other to obviate the danger arising from hostile sorcery. Abhichāra was directed

even against the person who has built a fire for offering (VII. 70)⁹⁰. Thus the sacrifice to gods could be frustrated by a sacrifice to Rakṣases⁹¹. The spell

(1) This is largely identical with TB. II. 4. 2. 1, ff.

(2) Cf. AB. II. 7. 1.

XI. 1. 1. presents Kṛtyā in the nature of some terrifying, evil-working bogey, describing her as “*Sirsāvati, Karṇī, Nasvati, Vinaddhā, Nānādati gardabhi iva*”. She is also represented as “*Dvipadi, Chatuspadi, ór Astāpadi*” and covered by darkness like net (X. 1). Sāyaṇa, therefore, defines Kṛtyā correctly as a figure or the like made of mud, wood, wax etc. “*मृद्घावर्दिना निर्मिता*

88. Dārila and Keśava in their respective introductions to the Kau. Sūt. state:—*मीमांसायामभिचारे निषिद्धः । मतुसूती (XI. 33) च विहितोऽभिचारः ।*

89. Ganāmālā, Atharva Parīṣṭa 32. 3; Kau. Sūt. 8. 25; 25. 22; 80. 12; 139. 9. Vai. Sūt. 5. 10.

The Chātana Gāṇa includes AV. I. 7. 1; 8. 1; II. 14. 1; 18. 3; 25. 1; IV. 20. 2; 36. 1; 37. 1; V. 29. 1; VIII. 3. 1.

पुत्तल्यादि" (on XIX. 34. 2). The Kṛtyā²⁰ was undertaken both by men and women (V.4.6) and even by gods (V.14.7). The Abhichāra was chiefly meant to obviate the effects of Sapattha (curse of enemies) (II. 7.5) or Cakṣuṣo ghorā (the terrible effects of evil eye) (IV. 9. 6) or Kṛtyā (IV. 9. 5. ; 14. 4) and parti-

(1) Vis. Smr. XXV. 7
Manu IX. 290. XI. 64.
Mah. Bha. III. 233. 13.

cularly against Mūlin or Mūlakṛd (the manipulator of roots) (IV. 28. 6).

This Mūlakriyā was such a characteristic feature of sorcery practice as to give rise to specific prohibition of the act.²¹ Valaga was also a variety of sorcery and it was dug like Kṛtyā, into vital spots.

(2) cf.
The legend at MS. III. 8. 8; of the enemy (X. 1. 18).²² Yātu was TS. VI. 2. 11. 1;
SB. III. 5. 4. 2.

a general term for sorcery practice but it had, perhaps such varieties as Ulukā-

Yātu, Svayātu, Kokayātu, Suparṇayātu, Suśulukayātu, Gr̥dhrayātu etc. (VIII. 4. 21. 22). Thus the chief enemies of the Atharvan witchcraft were Kṛtyākṛd, Valagin, Mūlin and Śapatheyya (V. 31. 12; X. 1. 31) and Yātudhānas, Sapatnas, and Bhrātr̥vyas (II. 12 etc.).

The AV gives a full list of the *non-human* enemies of the Vedic Āryans. It mentions in general Yātudhānas, their brood, Yātudhānih, Kūnidins, Raksases, Piśāchas, Kravyādas, Atrius, Asuras, Dasyus, Sadāuvās, Mūradevas, Amivā, Arīyas, Gandharvas, Apsarases etc. Against these particularly, the Atharvan witch-craft was employed. Yātudhāna may mean either a human sorcerer or a hostile demon. The entire tradition of the Sūtra and its comment-

ators give the word the latter meaning.

(3) RV. V. 12. 2.
VII. 104. 15, 16.

But men might practice Yātu and be Yātudhānas.²³ It is stated that (I. 8. 1),

90. Kṛtyā or Kṛtyāpratiharana Gana. Ganamālā-Parīṣṭa 32. 2
Kau. Sūt. 39. 7 note; It includes AV. II. 2. 1; IV. 20. 1 ;
17. 1; 18. 1; 19. 1; V. 14. 1; 31. 1; VIII. 5. 1; X. 1. 1.
To this list which corresponds with the second Gana of the Ganamālā, is added by it AV. VII. 65. 1, 2.

men as well as women undertook Yātu. But Sāyana explains Yātudhānas as Rakṣases. Yātudhāni was some hairless deformed woman (I. 28. 4) who is asked to devour her brood or her sisters and relatives. The Kimidins were a class of malignant spirits (I. 7; 28; II. 29; VIII. 3. 25; 4. 2; 6. 4; XII. 1. 50). The etymology of the term given by Yāska⁽¹⁾

(1) Yāska VI. 11. throws little light on the meaning of the term. Atrins are hidden devourers living in caves. (I. 8. 4). They attack with their brood.

(2) Āp. Dh. I. 11.31.21 enjoins a person to take precaution on the night of the new-moon by purity, cf. AV. IV. 36. 3; TS. II. 2.2.2. MS. II.1.11. They arise on the night of the new moon (I. 16. 1).⁽²⁾ They harm cows, horses and heroes-Nihsūlā, Dhīṣāna, Ekavādyā - the daughter of Chāṇḍa, Magundī (II. 14), Karṣapha, Viṣapha, Viṣknadha, Kābava are some of the particular names of demons and goblins. Some of them are males and others are females. Viṣkandhas are a hundred and one (III. 9). Heaven and earth are the parents of Karṣapha and Viṣapha (III. 9. 1.).⁽³⁾ Arāyi is a class of female demons. They live in the "lower world"

(3) RV. I. 191.6. (II.14).⁽⁴⁾ The Piśāchas move in sky, earth end everywhere (IV. 20. 3). Serabhaka, Ševṛdhaka, Mroka, Anumroka⁽⁵⁾ (II.24) are some flesh-eating goblins. Also Jūrpi, Upabda, Arjuni, Bharuji might be female Kimidins. Alinda, Pakala, Anupalala, Šarku, Koka, Malimlucha, Vavrivāsa, Rksagriva, etc. (VIII. 6. 1, 2) seem to be the names of Atrins or with greater probability of the Arāyas. The Arāyas attack in dreams having assumed the form of a brother or father (VIII. 6. 7). They dance round the house like asses (VIII. 6. 10) or in the forest (VIII. 6. 11). They are afraid of the Sun

91. "Pātālaloka" - Sāyana.

92. Mroka and Nirdāha are also designations of two fires - AV. V. 31. 9.

(VIII. 6. 12). The Arâyas and the Makakas have offensive odour and red faces (VIII. 6. 12). They pierce women on their hips (VIII. 6. 13), they have horns on their heads and hands (14), the front of their feet is turned backward and their heels are turned in front (15). They create fire in the clumps of grass and rejoice in raw flesh and devour embryo (23). The Mûradevas are without neck (VIII. 4. 24.). They lament at the sight of the rising sun. Flying in air is common to Yâtudhânas and Rakshases (VIII. 3. 5). The latter fly at night assuming (1) Yaska Nirukta VI. 30. the forms of birds (VIII. 4. 18). Sadânvâ might be some female demons^(1).

The Atharvanist always thought that his practices against these enemies were based upon the unfailing basis of Rta, for his operations were against the powers of evil. The Rta was considered by him in harmony with Satya by cosmic correspondences and harmonies. Thus an Atharvan poet says :—

समं ज्योतिः सूर्येणाद्वा रात्री समावती ।

रुणोमि सत्यमूतये द्रुताः सन्तु रुत्यतीः ॥ (IV. 18.1)

With this view, even Brahmodyas were pressed into the service of incantations (cf. IV. 19.6).⁹³ The Atharvanist generally invoked Heaven and Earth with a view that they shall participate in the consecration (Dikshâ) for the Abhichâra practices. Such an appeal to heaven and earth (II. 12.1) is to his mind associated inseparably with his own innocence. As he himself is innocent, he has great confidence in bringing to light the shrinking Yâtudhânas. The hymns themselves lay a great stress upon the confession of the Yâtudhâna himself. Half the battle is won when the true nature of the Yâtudhâna is made apparent. (" अवीतु सर्वे यानुमानयमस्मत्येत्य "—I. 7.4). The punishment for those who

performed Yātu is also mentioned (IV. 8.3; V. 23.13; etc.). It is therefore quite natural, if the charge of being a Yātudhāna was brought against any pure Brahmin, he should resent it:—

अथासुरीय यदि यातुधानो अस्मि । यदि यातुस्ततप पूरुषस्य ॥
 अथः सवारेद्विशमिन्नियूया । यो मा मोर्चे यातुधानेत्याह ॥
 यो मा यातुं यातुधानेत्याह । यो वा रक्षा: शुभिरस्मीत्याह ॥
 इन्द्रस्त हनुं महता वयेन । विश्वस्य जन्मतोरप्यस्यदीप्त ॥

Particular gods are invoked to protect against⁽¹⁾ the sorcery of Yātudhānas and the danger

(1) RV. VII. 104.15-16. arising from human and non-human enemies. Thus Agni is invoked to expose Yātudhānas. He is called the destroyer of Rakṣases (Agnih Rakṣohā—I. 28.1). Agni and Indra are asked to drag the sorcerers bound in shackles (I. 7.7). Indra is then to cut off their heads with his

(2) RV. I. 79.12
 VS. XIII. 47, XVII. 71.
 SB. VII. 5.2.32,
 IX. 2.3.32.
 Ap. Sr. VI. 25.10

thunderbolt. Agni Br̥haspati particularly chases away evil spirits. (I. 8.2)⁽²⁾ Agni Sahasrāksa (IV. 20.5) brings to light Kimidius, Yātudhānas and others.

(3) "अप्नी रक्षांसि देपति"
 RV. VII. 15.10.
 TB. II. 4.1.6.
 "अप्निर्हि रक्षांसि हन्ता ।"
 SB. XIV. 3.1.11

He chases them away (III. 3. 26)⁽³⁾ Agni Satyaujāḥ burns the Kravyādas (IV. 36.3) that rise on the night of the new-moon. To that Agni, according to Āpastamba Śrauta Sūtra quoted by Śātyana, a rice cake in twelve cups is to be offered.

Indra is invoked to cut off the heads of the Yātudhānas with his bolt (I. 7.7) and of the Rakṣases (II. 3. 6). He is called upon to crush the Rakṣases as with a mill-stone (II. 31. 1; VIII. 4. 22). Indrā-Somau-
 (4) RV. VII. 104. 22. consign the Yātudhānas, Mūradevas, Kravyādas etc. to hell (VIII. 4. 3).⁽⁴⁾

Kaśyapa is the name to conjure with in the Atharvan writings. Amulets and charms handled by him are particularly powerful (I. 14. 4.; IV. 33. 1; VIII. 5. 14).

(1) and also in TS.
V. I. 6.

(2) Sūrya and Savitṛ in
TĀ. I. 7. 1, I. 8. 6.
TS. I. 6. 1. 1.

(3) "कश्यपः पश्यको
भवति यत्सर्वं पश्यति ।"
TĀ. I. 8. 8.

(4) RV. I. 98. 1; 123. 12;
V. 4. 4.; IX. 27. 5.

He rises to the dignity of supreme self-existing (Svayambhu) being in XIX. 53. 10.⁽¹⁾ He is also intimately related with the forms of the sun (I. 33. 1)⁽²⁾. In fact Kaśyapa is the sun like a tortoise that creeps its slow course in the sky. In IV. 20. 7 "the eye of Kasyapa"⁽³⁾ is mentioned.²⁴ The superior gods who vie with the sun (IV. 36. 5) afford protection against

Piśachas to men and women and beasts.⁽⁴⁾

The reliance upon the great seers of the past such as Atri, Kaṇva, Jamadagni, and Agastya is also a commonplace expression in Atharvanic exorcism (II. 32. 3; V. 14. 4; IV. 20. 7.). In connection with plants it is stated that gods found out all the magic arrangement of the wood which the Brahmins contribute to the practical knowledge.

From among the plants and amulets may be mentioned the Jaṅgida plant which obviates all the dangers arising from hostile demons and sorcerers (II. 4; XIX. 34, 35). The plant is not mentioned outside the Atharvan. It is highly praised for the gods themselves had produced Jaṅgida three times and Indra placed strength into it (XIX. 34. 6). The seers of the yore are said to have known it by the name of Āṅgirases. The Kau. Sūt. (8. 15) mentions it as a holy

94. The name Kaśyapa has some special relation to Atharvan writings which is not yet fully cleared up. See, Bloomfield, JAOS XI. p. 377.

tree.⁹⁵ It is powerful against evil-eye and the hymns clearly mention it as "Viskandhanāsana", "Kṛtyādūṣih", and "Arātidūṣih". The Jaṅgida maṇi is tied on as an amulet (42.23) with the hemp thread (cf. II. 4.5). It is a very powerful amulet which defeats thousand kinds of sorcery (Sahasravirya, Sahasvān).

Yava-maṇi⁹⁶ (amulet of barley-19.27; 26.35) is used against evil-eye, the curse of Brahmins (1) For the efficacy of Yava, see TS. I. 3. 1. 1. and also against the dangers from SB. III. 6. 1. 11. Piśichas, Yaksas etc. The Yava is Hi. Sr. IV. 2. 42. Sapatayāvana (IV. 17. 2; Sāntikalpa 19).

The talisman of Daśavṛkṣa (26.40; 27.5) is specific against Brabmagraha (II. 9; Kau. 27.5, 7). It is asked to release a man from Raksases who possess him on the new-moon and full-moon nights (Parvasu). The demons called Kaṇva who are associated with darkness can also be warded off by Prṣṇiparṇi.⁹⁷ (II. 25). These Kaṇvas are particularly dangerous to the embryo in womb (II. 25.3).

The Aśvattha⁹⁸ is such a tree that its branches grow into other trees and cause their destruction. The Aśvattha is employed into (2) cf. ES, XIX, 10. "एष (अश्वत्थो) वै चनस्पतीनां सप्तनशाहः" witchcraft ritual of III. 6 (Kau. 48.3-6), to destroy the enemies. The Aśvattha and Khadira both being masculine are fit for aggressive

95. Dārila defines it as "अर्जुनः अचल इति दाक्षिणात्याः". Kēśava and Sāyaṇa tell us that it was famous in Vārāṇasi and well-known in the north.

96. The commentators make no attempt to identify Prṣṇiparṇi. They simply paraphrase it as Chitrāparṇi. According to the commentator to Kāt. Sr. (XXX. 7. 17) it is the same as Māsaparṇi or Lakṣmaṇā. The Bhāvaprakāśa (I. 208) calls it as Putrajāṇi. According to the Amarakoṣa it is a plant having hairy leaves and coloured spots. (Whitney).

witchcraft (III. 6. 1). The Apāmārga⁽¹⁾ is employed to ward off all kinds of evil and witchcraft (IV. 17). It figures

(1) SB. XIII. 8. 4. 4. in the Kṛtyāpratiharanāni (IV. 17 ; V. 14 ; 31 ; VIII. 5 ; IX. 1). It is called

the queen of remedies; a thing of thousand powers. It repels curses and is powerful both for defensive and offensive. Evil dreams, troubled life, Rakṣases, gruesomeness and Arāyi all evil-named and evil-speaking are driven away by the Apāmārga. The plant is blessed by Kaṇva, the descendant of Nr̥gada (IV. 19. 2)⁽²⁾ ⁷⁷. The gods in the past drove out the Asuras with the help of Apāmārga (V. 19. 4); Indra put

(2) RV. X. 31. 11. strength into it. The amulet of Apāmārga is closely related to Pratisara.

The Ajasrīgī⁽³⁾ (IV. 37) is directed against Pisāchas, Asuras, Gandharvas etc. With its help the Atharvans killed the goblins. The Sadāinpuṣṭa (IV. 20 ; Kau. 28. 7 ; 39. 6) is also a magic plant. The Varāṇa (from \sqrt{V} - Var - to ward off), Aśvattha, Khadira (19. 22; from $\sqrt{Khād}$), Tājadbhāṅga, Badhaka (VIII. 8. 3), Sara, Vibhidaka⁽⁴⁾ are all used in the witchcraft (3) TS. II. 1. 5. 7. performances owing to their supposed derivation.

Tārchyā amulet (48. 24. cf. Peṣṭra in VII. 37. 3) may be of bone or of Palāsa wood. The commentators disagree. Sisa-lead is very useful in witchcraft (I. 16. 1. 2.). It is Yātuchātana for it thwarts Viṣkandha, Atrin and Piśācha. Saikha manī, the amulet of pearl, easily overpowers Rakṣases, Amīva, Atrin, Sadānvū (IV. 10. 3). Varāṇa manī (VI. 85 ; X. 3) is an amulet of high power by which even gods repelled the sorcery of the Asuras. It frees a man from the evils of Arāti, Nirṛti and hostile witchcraft. The

97. " ब्राह्मणेन पर्युक्तासि कथेन नार्थदेनः । " IV. 19. 2.

98. Dārila - देरिला, Sāyana - विष्वाणी.

enemies overpowered by this amulet go to intense darkness (Andham Tamah). As the wind tears off trees so does Varana break the ancient as well as the new enemies. Phālamanī (X. 6) is made of Khadira wood and is wrapped in gold. It was first tied by Brhaspati Atharvana. With this amulet the Āngirases pierced the land of Dasyus. Darbha manī (XIX. 28; 29; 30; 32; 33) is a powerful amulet against human enemies. It is invoked to throttle, chew, kill, cut, grind, burn or chop the foe. It is called as the armour of gods. It brings prosperity to warriors. A legend about it reports (XIX. 30. 5) that when the ocean began to roar on account of storm accompanied by lightning and rain, from it was born a golden drop and thence arose the Darbha manī. Satavāra manī (XIX. 36) is useful against diseases like Yaksma and it is useful against Rakṣases whom it kills with its roots. It is specific against all evil-named, Apsarases and Gandharvas. So is the Aṣṭri manī (XIX. 46). The Nairhasta Havis (VI. 65; 66). Nairbādhyā Havis (VI. 75) and Śuno Divyasya Havis (VI. 80) are all in connection with witchcraft.

Pratisara is an amulet (IV. 40) which is meant to defend against hostile witchcraft. The Pratisara turns the hostile spell as a boomerang upon him who performs it (VIII. 5. 5—“प्रतीचीः कृत्या: प्रतिसरैरजन्तु”).(1) Pratisara literally means “going against” or “attacking”. Sāyaṇa defines it as ‘he that practises sorcery, him it attacks’. In II. 11. 2 Pratisara is used synonymously with Pratyabhicharana.

(1) SB. V. 2. 4. 20
VII. 4. 1. 33.

The same is possibly hinted at IV. 17. 2 by “Punahsarām”. The Pratisara is a Srāktya manī made from Srāktya tree”

99. The commentators say that Srākta or Srakti is the Tilaka tree. Whitney suggests that the Srāktya manī was a circular amulet such as bracelet because it turned the sorcery on the sorcerer himself.

(39.1). It is both terrible and auspicious. By its prowess, Indra could kill Vṛtra and defeat the Asuras. He, who wears this amulet, him none can harm, neither Apsarases nor Gandharvas. As the cattle is fastened to the post¹⁰¹ so the preserver of this amulet controls prosperity (VIII. 5. 20). V. Henry suggests that Srāktya means ' bristling ' and the amulet was shaped like a six-pointed star.¹⁰² The suggestion is attractive but nothing definitely can be said about the size and shape of the amulet.

In his Introduction to the Sixth Chapter of the Kau. Sūt. Keśava gives the following directions about witchcraft

" आद्विरसकल्पोकाः सम्भाराः प्रत्येतत्वाः । दक्षिणस्यां दिशि मण्डर्पं कारयेत् । नत्र यथोक्तिपिण्डा गुहः । पताकातोरैर्युर्कं द्वारत् । दृष्ट्या दूषितसाति सूकेन तिलकमार्जि संपात्य अभिमन्त्र्य बध्नाति कर्ता, कारयिता सदस्यात्.....आत्मरत्साथेत् । ¹⁰³

The consecration for the witchcraft ritual is as follows according to Keśava : " दीक्षा उच्चते । गुम्फाले त्रयोदशीं पूर्णहि अन्यातानान्तं रुद्या यावाप्रथिष्ठी उर्वस्त्रिक्षिमिति कर्ता कनकरजतेति सूर्कं (?) द्वाम्भा सूकाम्भा वेणुदण्डं चिठ्ठनति.....and further.

यदसा देवी मेषलाभिति सूकेन (VI. 133 ; VI. 25) मेहर्ला संपात्य । अर्यं यज्ञ इति सूकेन दण्डं संपात्य । यदमामिल्युचेन मेषला बध्नाति । वज्रोऽसीति तृचेन सूकेन दण्डं गृह्णाति । नमो नमस्त्रदूम्यः इति सप्तार्धिभ्यः उपस्थानं करोति । शालाया बहिःदक्षितः भिरात्रमशनम् । भिरात्रे निवृते रुणपक्षे प्रतिपदि कर्म भविष्यति । " ¹⁰²

The Kau (47. 24) mentions the staff to be used in the Abhichāra practices. It is made of decayed bamboo reed

100. For the suggestion of V. Henry, see, " La Magie " p. 470.

101. The Kau. Sūt prescribes the following on the point :—

उभयतः परिच्छमं शरमयं बहिराभिचारिकेषु । (47. 1); दक्षिणतः सम्भार-माहूत्याद्विरसम् । (47. 2), इङ्गिडमाज्यम् । (47. 3); दक्षिणाप्रवण ईरिणे दक्षिणामुखः प्रयुक्ते । (47. 4).

102. Dārila defines the time more accurately :—

कृतिकाश नक्षत्रे अरोधः । कृष्णपक्ष अरोधः । अवाप्य सामावस्या । एष कालेषु अभिचारः कार्यः ।

(1) A student is also given a staff and it is expressly stated that he has to use it not only against human foes but also against Râkshases and Piśâchas G. Gr. III. 1. 14. 27. Åg. Gr. III. 8. 20. Sâh. Gr. III. 13. 1. 2. 8. The Soma-offerer has a staff. SâB. III. 2. 1. 32.

as long as an arm and ornamented. The Bhâradvâjapravraska "the cleaver of Bhâradvâja" (the reputed author cf. II. 12. 2) one cuts a staff for the practices pertaining to witchcraft. A staff⁽¹⁾ so procured is variously used in the Kau Sût. (47. 14. 16, 18; 48. 22). The southern region of Yama is also the region of the departed souls. It figures prominently in the witchcraft practices. (47.26). The oil of Ingida takes the place of Åjîya in the witchcraft ritual (cf. Paribhâsâ Kau. 47. 3. 14, 28; 25. 30). The ground lead, the faggot of Badhaka, fetters, the burning of grain-chaff are specially used in the Apanodanâni which are the hymns particularly designed to ward off Bhûta and Piśâcha. The birds' nests also appear in such ritual to create fire for cooking porridge (VI.2; 29.27). In Abhichâra-hostile witchcraft there are Samsthita Homas (final oblations) as they are in the auspicious performances. But in the hostile witchcraft ritual a

(2) Åp. Sâ. III. 14. 2.
TS. V. 1. 10. 3.

(3) TS. II. 1. 5. 7.

carry reed ; the leaf of red Åsvattha and the oil of Ingida

(4) RV. X. 85. 28.
Sâh. Gr. I. 12. 8.

Åp. Gr. II. 5. 23.

TS. IV. 5. 10. 1.

They are the colours of
Rudra, VS. XVI. 47.
MS. II. 9. 9. TS. IV. 5. 10. 1.

and the entire mess is crushed and dug into the ground.¹⁰³ The combination of colours blue and red¹⁰⁴ is associated every-

sinister turn is given to them (47. 10) by reciting VI. 75.⁽²⁾ In such Abhichâra sacrifices, sacrificial grass is spread with thumb ; basket of Kavindu⁽³⁾ is used to

dashed with poison (48. 29-31) are offered in fire. In AV VI. 138 (Kau. 48.

32-34) the urine and dung are put into the skin-bag that covers the tail of a calf ; they are covered with Kakucha fruit (i. e. sesame, beans, and the like)

103. The digging is according to the scholiast,
"मर्मेण विस्तृति ।" i. e. symbolically in the vital spots of the rival. (cf. 47. 51; 48. 4).

where with hostile witchcraft. In XIV.1.26 the bridal garment polluted during the consummation is spoken of as “ नीललोहितं भवति रुत्यासुकिर्व्यज्यते । ” Wherever there is the combination of blue and red, sorcery is inherent. At IV.17.4 a hostile charm is made in a blue and red vessel and red and blue threads are spread out against enemies in VIII.4.24 (cf. Kau.16.20). The Atharvan ritual rubricating VIII.8.24 (16.20; 32.17; 40.4; 48.40; 83.3) leaves no doubt that in its view a dark blue and red threads are used in witchcraft. Effigy¹⁰⁴ of the enemy was also used in witchcraft practices (III.25.2; VI.130 etc). In order to compass the death of a foe an image of him made of wax is pierced in the heart or his shadow may be similarly treated or a chameleon may be kilned or burned (Kau. 47. 39ff; 54ff).¹⁰⁵ The unburnt vessel (Āma Pâtra) is also used (IV.17.4 ; V.31.1) for it symbolizes fragility, destructibility of the person upon whom enchantments are performed¹⁰⁶.

(1) Cf. SB. XII. 1. 3. 22.

(2) SB. XIV. 9. 4. 21.

Bṛ. Up. VI. 4. 12.

cf. Manu III. 179.

According to the Satapatha Brâhmaṇa,¹⁰⁷ it figures in a sorcery practice against a wife's paramour. The appearance of raw meat

(Āma Mânsa) in sorcery practices symbolically realizes the presence of demons, because it is their usual food (IV.17.4 ; V. 29. 6 ; VIII. 6. 23). So also mixed grain is characteristically used (V. 31. 1). The use of

(3) HI. Gr. I. 16. 20.

(4) HI. Gr. II. 7. 2.

(5) MS. IV.

(6) In the consecration,

the priest generally

beats the prince.

Kât. Sr. XV. 7. 6.

fire-brand,¹⁰⁸ noise to drive away demons (86.15),¹⁰⁹ the use of water because the demons can not cross it,¹¹⁰ mat to create obstacles in the way of demons (86. 14) and beating the person possessed¹¹¹ are common in witch-

104. Even the foot-mark is thus used. The foot-mark of a maiden is used as a means to win her love. SVB. II. 6. 8.; W. Caland P. 163. Foot-mark of a beleagured king is scattered to the wind. MS. II. 2. 1; W. Caland L. C.

105. Henry " La Magie " p. 110.

Caland " Zauberritual ", p. 141.

craft ritual. Generally dark garment is used by the person who is engaged in sorcery (cf. Kau. 26. 2),¹⁰⁶ which is put down in a hut and is allowed to burn or is allowed to float down with the current of water. The image of things floating down a river is employed with great predilection to indicate the loss of power, (of course, symbolically of the demon or sorcery) or harmlessness (I. 8. 4; VI. 113. 2; X. 4. 3).¹⁰⁷ The name of the enemy against whom a hostile performance is undertaken is to be frequently called out in the hostile formula (IV. 16. 9; X. 1. 11; Kau. 47. 11, 22).

A hostile sacrifice is mentioned (1) Similarly in KB. 4.7. in VIII. 5. 15. It might or might not be cf. Sān. Sā. III. 10.7. the same with the Saunaka sacrifice prescribed by the Vai. Sāt. (43. 25)¹⁰⁸ to become adept in sorcery.

Among the important facts connected with witchcraft practices are: A spot where there is a natural rift in the ground is frequently made in witchcraft the theatre of operation (cf. Paribhāṣā to the Abhichāra in Kau. 49. 6).

Kṛtyā or spell was supposed to be (2) MS. III. 3. 8 instituted or rooted in very many TS. VI. 2. 11. 1 animate and inanimate things.¹⁰⁹ The SB. III. 5. 4. 2. AV V. 31 gives a long list of such things as field, animals, birds, domestic fire, cemetery, and others. It seems that these objects through which the property of the enemy was attacked went in the ritual by the name "Marmāṇī" (vital spots; Kau. 39. 26, 31). The notion appears to be that the man is vulnerable through his belongings as well as his own person. In all magic performances cross-road figures prominently

106. Henry, "La Magie" pp. 206-207.

107. The destruction of misfortune of any kind takes the shape of burning or throwing away in water of old things such as garment or shoes (Kau. 18. 9 ff; Henry, "La Magie" p. 163.).

for it was considered as a suitable place to divest oneself of all evil influences (27. 7 ; 30. 18).¹⁰⁸ Throughout the hymns pertaining to witchcraft and their ritual the spirit of fierce hatred manifests itself in allusion to cremation rites. It seems possible that burial materials have been worked up for the occasion purposely (cf. I. 14 ; (1) RV. X. 14. 13 ; 16. 2. II. 12. 7 ;¹⁰⁹ V. 19. 12, 13 ; XII. 5. 47.)

The stanzas of this character lend themselves naturally to imprecations and incantations. It is a favourite method in the Atharvan to threaten the enemy with the ceremonies of the funeral or even employing them in the witchcraft ritual.

The most simple practice for defeating the enemy is to break in two a piece of grass and it is to be thrown towards the opposing host (Kau. 56.10; 14; 19-22). The interesting means of finding out the presence of Piśāchas in a house is to hang up in the house a burning wood and the stew for the sacrifice. If they are moved, the presence of the spirits is certain (25. 34).¹⁰⁹

Religion — This aspect of the AV does not essentially differ from what is given in the other three Vedas. We may come across a new trait here or there but that can be accounted for by any other cause than an unwarranted one. The main difference between the AV on the one hand and the other three Vedas on the other hand is that which is caused by the incantations and spells of the AV and the prayers and prose formulas of the RV and the Yajus texts.

108. Oldenberg, " Die Religion des Veda " p. 267.

109. For more practices see Chap. IV.

Cosmology¹¹⁰—The Vedic conception¹¹¹ divided the

universe into three regions—the earth,

(1) RV. VIII. 10. 6; 90. 6 air and heaven (II. 12. 1) and the
VS. XVII. 67. fourth division is also mentioned and

that is called Nâka (IV. 14. 6). The Nâka means the vault of the sky. It was thought to be between earth, air and heaven (IV. 13. 3). Each of the three divisions was again divided into subdivisions. Thus three

(2) RV. I. 108. 9; II. 27. 8 earths¹¹², three atmospheres and three
III. 56. 2. Muir OST.
V. 305 note. heavens are mentioned (XIX. 27. 3;
IV. 20. 21; VI. 1 21. etc.)¹¹³ Pr̥thivi,

(3) RV. X. 89. 4. variously called as Mabi or Pr̥thvi was
conceived as mother, circular in shape¹¹⁴
and is frequently compared with a wheel (X. 8. 7). Its four-

(4) RV. X. 36. 14. points¹¹⁵ of compass are mentioned¹¹⁶ (XV.

(5) RV. IX. 86. 29. 2. 1ff)¹¹⁷, and even five points (III. 4.

2; 24. 3)¹¹⁸. The AV further mentions
six or seven points.¹¹⁹ Such dual compounds as Dyâvâpr̥thivi
or Rodasi bring out the two ideas that the heaven and the
earth were thought of as the two halves and the parents of
all creation (VI. 120. 2; II. 10. 1; 28. 4; IV. 1. 4).

110. Macdonell, "Vedic Mythology".

Wallis, "Cosmology of the Rgveda".

Keith, "Religion and Philosophy of Veda". P77 ff.

"Encyclopædia of Religion and Ethics" Vol. IV. pp. 153-61.

N. J. Shende "Religion and Philosophy of the Atharva Veda"
Poona 1952.

111. Among the three earths, this earth is the best (VI. 21. 1); the
three heavens are well-known (V. 4. 3; VI. 95. 1; XVIII. 2. 48;
XIX. 39. 6). Six earths (IV. 11. 1; V. 3. 6; VII. 9. 16; IX. 22. 11)
Nine earths (XI. 7. 14) are also mentioned.

112. Also in I. 11. 1; II. 6. 1.

113. The Lords of the directions are given (I. 31. 1; III. 27).

114. Bloomfield, AJP. XII. 432.

They were, therefore, worshipped as dual divinities. The R̄gvedic references⁽¹⁾ only indirectly think of the distance between the heaven and the earth by a reference to the abode of Vis̄nu⁽²⁾ but the AV (X. 8. 18) states expressly "The two wings of the yellow bird (Sun) flying to heaven are 1000 days' journey apart⁽³⁾". The earth and the heaven are also conceived as two bowls, one turned over the other⁽⁴⁾ (X. 8. 9).

Air-Antarikṣa was supposed to be the abode of Soma and Agni⁽⁵⁾ (VI. 96). The great god Varuṇa is the guardian of the cosmic order (I. 10. 3).

Of the planets, except the sun, the moon and Rāhu others were unknown. Rāhu is mentioned (XIX. 9. 10). The knowledge of the division of time was correctly known.

(6) RV. IV. 35. 4. The year was of 360 days and 12 months⁽⁶⁾ (IV. 35. 4.).¹¹⁵ The RV. (7) RV. V. 78. 9. mentions a ten-month year of gestation⁽⁷⁾. The year of 12 months was perhaps due to the adaptation to the solar year of the months of 29 and 30 days. The RV. already mentions a thirteenth supplementary month.¹¹⁶ The (8) RV. XIX. 7, 8. Naksatras are recognized as 27 or 28 in the AV (XIX. 7; 8).¹¹⁷ The names of the two stars—Vichṛtau are frequently mentioned (II. 8. 1; III. 7. 4; VI. 121), even with a pun on Mūlabharanāt (VI.

115. यस्मान्मासा निर्मिता शिशदराः । संवत्सरो यस्मान्निर्मितो द्वादशारः । IV 35.4

116. Such an intercalary month is called here as Sanisrasa II. 8. 5; V. 4.6. cf. XIII. 3.8.—
अहोरात्रैर्विमतं शिशदरः । चयोदशां मासं यो निर्मितो ।

117. Macdonell and Keith, "Vedic Index" 1.409-31.
Keith, "Cambridge History of India" 1.148 f.

110. 2) meaning Mūla and Mūlabharanī. The seasons are clearly mentioned as 7 (VI. 61. 2), but the names Grīṣma, Hemanta, Sisīra, Sarad, Varṣṭ and Vasanta are occasionally given (III. 11. 4; VI. 55. 2; XII. 1. 36).

Cosmogony —The Vedic cosmogonic mythology repre-

(1) RV. I. 113.4; IV.50.
1; VII. 99. 3; X. 31.7.
AB. II. 8. 9. 6.

sents the universe as if built like a house supported by a single pillar⁽¹⁾ (X. 7). Questions are asked regarding the material out of which the heaven and earth were fashioned. Brahma is the answer to such questions. Brahma is the Skambha (support). Gods like Viṣṇu, Savitr, Tvaṣṭṛ, Rbhu and others were the workers in the building of this cosmic home. But the question why they built it at all is left unanswered.

(2) RV. X. 90.
Mundaka. II. 1. 10.
Chā. Up. I. 7. 3
ŚB. XI. 1. 6. 1.

The Puruṣa⁽²⁾ is also said to be identical with the universe (X. 7; XIX. 6) and Puruṣa and Brahma are one. He is also the same as Prajāpati (X. 7. 17). From

(3) RV. X. 82.6; 127.7;
129.
TB. II. 2. 9. 1 ff

the philosophical point of view⁽³⁾ the world was thought of as coming out of non-existence. In the beginning space was enveloped in undifferentiated water (IV. 2. 6). Primordial one (Ekam) was produced from heat which in its turn produced Rta. From Rta everything was born. Hiranyagarbha, the off-

(4) TB. II. 5. 2. 1-8.
ŚB. I. 5. 1. 16;
XI. 1. 6. 13.
RV. X. 36.

spring of Prajāpati is also the starting point (IV. 2). The One God (Deva Ekah) appears as the creator under different names — Skambha (X. 7; 8), Prāṇa (XI. 4.), Rohita⁽⁴⁾ (XIII),

Kāla⁽¹⁸⁾ (XIX. 53; 54). Here is also a reference to the post-

118. And so Brahma (identified with Brahma, Brahma Prajāpati, Bṛhaspati) IV.1; VII.2; Brahmachārin XI.5; Rśabha IX.4; Anadvān IV.11; Aja IV.14; IX.5; Vaśa X. 10; Brahmaudana IV. 34; 35; XI. 3. 21; Uccista XI. 7.

Vedic myth of the raising of the submerged earth by the Boar (XII. 1. 48).¹¹⁹

Gods—As regards the origin of gods, they have the

(1) RV. X. 14. 2. earth as their mother⁽¹⁾ or heavenly waters as the mothers of Agni (I. 13. 3, 2)⁽²⁾. From Purusa¹²⁰ all the gods

were born (XIX. 6). In X. 2 Ka is thought, in a mystic

(3) SB. XI. 1. 6. 1. manner, the origin of Purusa. Purusa
Chā. Up. I. 7. 5. is identical with Prajāpati and Brahma.⁽³⁾
Mupdaka II. 1. 10. Prajāpati created all gods (IV. 2).⁽⁴⁾

(4) RV. X. 121. 129; TB. II. 2. 9. 1 ff. The origin of gods is philosophically connected with waters⁽⁵⁾ (X. 8. 35, 40).

(5) RV. X. 63. 2; 129; 142. 2. They are also thought of as coming out of non-existence (X. 7. 25). They are

the children of heaven and earth. The notion of parentage also appears among gods. Some gods are fathers and some are sons (I. 30. 2; X. 8. 28). There were generations among them—Pūrve and Apare (XI. 8. 10).

The gods were originally mortal and free from old age (IV. 11. 6 ; III. 31. 1).⁽⁶⁾ ¹²¹

(6) SB. X. 4. 3. 3. Immortality was bestowed upon them by Savitr or Agni (IV. 23. 6) or by Rohita (XIII. 1. 7.).⁽⁷⁾ The divine rank

(7) RV. IV. 52. 2. was attained by gods by means of Tapah and by Tapah they overcame death (XI. 5. 19).⁽⁸⁾ There are gods who dwell

(8) TS VII. 4. 2. 1. in heaven, in air, and on the earth¹²² (I. 30. 3) (X. 9. 12).⁽⁹⁾ The number

119. Macdonell, JRAS (1895) pp. 178-189.

120. Purusa is conceived both cosmic and human XI. 8.

121. Agni is particularly mentioned as free from old age in RV. VI. 68.9.

122. “ऐ देवा दिवि एकादशस्य.....गुथिव्यामेकादशस्य ” XIX. 27.13.

(1) RV. X. 72. 8. of gods according to the AV is 33 (X. 7. TB. I. 1. 9. 1. 13; 23, 27). Aditi had eight sons-
 (2) A tree as the seat of gods in RV. I. 164. Ādityas (VIII. 9. 21).¹²¹ Āsvattha is 20. 22; X. 135. 1. the seat of gods in the third heaven (V. 4. 3; VI. 95. 1; XIX. 36. 6).¹²² Some unknown gods are mentioned here as a Sambhrtvā

(3) Āp. Sr. XIII. 17. 9. (III. 24. 2), Hetayah, Nilimpāh, PB. I. 6. 10. Mahā Bha. III. 14501. Vairajah (III. 26), Samsichah (XI. 8. 13). Devakilbisa or Devainasa seems

(4) RV. I. 24. 15. II. 28. 6. to mean the sin committed by gods VI. 74. 4. VII. 49. 3. VII 86. 3. 4. X. 11. 1. (VI. 96. 2; 113. 3).¹²³ The entire Vedic X. 85. 24. pantheon is mentioned in XI. 6.¹²⁴

Varuṇa :—He is both the great god of Rta and the over-lord of waters. He is the great guardian among the gods. If a man walks, stands or sneaks about; if two persons sit together and scheme, King Varuṇa is there as the third. He has counted the winking of man's eyes. His laws are inviolable (IV. 16). He is the luminous king of the earth and the sky and of the two oceans (VI. 16. 3).¹²⁵ He rules over gods (I. 10). His wrath is greatly feared for he punishes crime, especially falsehood (5) TB. I. 7. 2. 6. (IV. 16)¹²⁶ with his disease dropsy (VIII. 7. 10). His spies¹²⁷ come hither from heaven (IV. 16). With thousand eyes they watch over the earth (XIX. 47. 3). His toils¹²⁸ are mentioned as fateful, seven by seven, three-fold (IV. 16. 6.) and also his fetters (II. 10. 1). His

123. The two oceans are heavenly and earthly. AV. XI. 2.25: RV. X. 136.5.

124. Varuṇa's spies are "the stars of night." RV. X. 127.1.

125. His toils, fetters or noose are the diseases like dropsy or takman.

(1) RV. I. 71. 9.
 (2) RV. X. 164. 4.
 (3) RV. II. 28. 4.
 V. 82. 2, 3, 4; 85. 6.
 VII. 64. 2.
 (4) RV. II. 38. 8.
 VS. X. 7.
 TS. I. 8. 12. 1.
 V. 6. 1. 1.
 MS. II. 6. 8.
 (5) Varuṇāni as the
 personification of waters
 Cf. TS. V. 5. 4. 1., of the
 night. Cf. AB. III. 4. 18.

Sandeśyas (noose) divine and human are also mentioned (IV. 16. 8.). He and Mitra are the divine rulers, the guardians of Amṛta (III. 30. 7).¹²⁶ He is Prachetas (IV. 45. 3).¹²⁷

His connection with water¹²⁸ is clearly found in the AV (III. 3. 3). As the divine father he sheds rain (IV. 12. 12), his golden house is in water (VII. 83. 1), he is the lord of waters (IV. 16. 3).¹²⁹ He is clearly connected with the West (XII. 3. 24) as its lord (XII. 3. 57). Being lord of waters, dropsy is due to his infliction. Takman is the son of Varuṇa (I. 25. 3) and Varuṇāni is the female (IV. 46. 1).¹³⁰ Atharvan also was the son of Varuṇa (V. 11. 11).¹³¹ He was given a speckled cow by Varuṇa as a gift (V. 11. 1).

Indra¹³²—This mighty god of the middle region is the son of Ekāṣṭakā¹³³ (III. 10. 13) and of Aditi. He is the holder of Vajra and is dragged by two tawny horses. In the intoxication of Soma, he performs many exploits on the battlefield. He killed the Yatis, cleft Vala, killed Ahi who had taken shelter in the mountains. The Vajra with which he killed Ahi was fashioned for him by Tvaṣṭṛ. The waters, like noisy cows, released by him, flowed to the ocean smoothly (II. 5). He has also a hook or rake with which he heaps together goods including wife for his worshippers (VI. 82. 3). He uses it as a weapon also. He has got a net by which he

126. “अजीजनो हि वरुणः स्ववावन् अथवीं पितरे देववन्धुम्”

127. Hillebrandt identifies Ekāṣṭakā with Uṣas (Vedische Mythologie" II. 25 ff). Virāj in VIII. 9.1 may also be Uṣas.

overpowers his foes (VIII. 8. 5-8). He conquered Panis with the help of Agni (IV. 23.5). Brhaspati is his companion and double (VII. 56. 4; IX. 3. 2) in his conflict with Vala. The Rgvedic myths about Indra are all recorded here — Indra-Vrtra (III. 13.1 etc.), Indra-Kalakañja (VI. 80), Indra-Trita (VI. 112), Indra Namuchi (VIII. 8. 1), Indra-Svarbhānu (II. 10.8), Indra's infatuation for an Åsuri¹²⁸ (VII. 38.2). Sautrāmāni was originally devised by gods to cure Indra from the effects of over-indulgence in Soma¹²⁹ (II. 3. 2).

Indra is called to crush the Raksases as with a mill-stone (III. 31. 1; VIII. 4. 22)⁽¹⁾. He is the lord of wealth (II. 36. 6; III. 15. 1; IV. 22. 3; V. 23. 2; X. 10. 11). He is the typical king and a symbol of the earthly king (IV. 6. 11; I. 3; VI. 98. 1)⁽²⁾. In this capacity he appears in all the hymns connected with royalty. He is also called as a merchant (III. 15. 1).

Indrāñj or Śachi is the female of Indra (V. 21.8; VI. 132. 3). She is the goddess of successful and happy conjugal life. In VI. 82.3. Indra is expressly called as Śachipati where, in its legendary sense, the word may only mean the Lord of might".

Agni⁽³⁾ — Agni is the first among gods, the eye of the gods and men (IV. 14. 5). He is the physician of the physicians (V. 29. 1). VIII. 44. 16; X. 2. 7; III. 22. 2; II. 1. 1; X. 5. 1; I. 70. 5. TS. IV. 6. 1. 3. Āp. Sc. V. 2. 1; V. 16. 4. He dwells in water, plants, stones, sky, air, quadrupeds and bipeds and in human beings (III. 21. 1, 2, 7). He is kindled in waters (XIII. 1. 50). Agni in the water is distinguished from that in the

128. Rgveda is the main source for the information and myths about Indra. See, Macdonell "Vedic Mythology" and Perry "Indra in the Rigveda" JAOS XI. pp. 117-208.

129. For the catalogue of the achievements of Indra, see the Mṛgāra Sūkta IV. 24.

lightning (III. 21. 1. 7; VIII. 1. 11). He is said to have dwelt on the earth (XII. 1. 31). Water is Agni's home (XIII. 1. 50). Agni shines in sky, Agni belongs to air and he is also lover and bearer of ghee and oblations (XII. 1. 20). Thus he has triple character. His birth-places are mentioned (IH. 21 ; XII. 1. 19). He is a bull

with thousand horns coming out of ocean (IV. 5. 1 ; XIII. 1. 12).¹³⁰ He has thousand eyes (IV. 20. 4).¹³¹ He is the heart of men and animals (III. 21. 2 ; XII. 1. 19). He is the embryo of all the moveable and immoveable (V. 27. 7).

The share of gods, Agni carries to them (XI. 1. 5).¹³² He is the lord of the east (III. 27. 1).

Rape of Soma by Agni (Syena) in Indra's behalf is stated in I. 9. 3. The legend that

(3) SB. VI 3. 1. 26. Agni entered Munja grass is referred to in I. 12.¹³³ That Agni escaped to waters is mentioned in I. 25. 1.¹³⁴ He, with Soma and Gandharva, is the mythical first husband of every maiden (II. 36. 2).¹³⁵

Gâyatrî is the representative of Agni on the earth (XIII. 1. 10).¹³⁶

Agni is the bestower of life (II. 29. 2 ; 13. 1 ; 28. 1).

He is himself free from old age (III. 31.

(6) RV. VI. 68. 9. 4).¹³⁷ He makes a man free from disease when a man has been bitten by vulture, ant or serpent (XVIII. 3. 55).¹³⁸ He is supported by a train of gods when he drives away fever (V. 22. 1). He,

130. For all the functions of Agni see the Mîgâra Sûkta IV. 23.

131. RV. I. 61. 8; JAOS. XVI. 9.

therefore, figures prominently in the *Āyusya* hymns (II. 28. 2; III. 14. 2; 31. 1; 6; VIII. 1. 11). He is even identified with life (III. 31. 6).¹³¹ He purifies life (II. 28. 2).¹³² Two Agnis¹³³ are mentioned in XI. 5. 11 which according to *Sāyaṇa* are the fire and the sun.

Agni is invoked to kill all the rivals (VII. 34). He¹³⁴ is the typical leader of the vanguard of armies (III. 1. 1).¹³⁵ He, as a war-god, is capable of bringing victory to a dethroned king (III. 3. 1). He knows all races of gods (II. 28. 2) (XVIII. 3. 23).¹³⁶ He chases away evil spirits (VIII. 3. 26).¹³⁷ *Vṛṣṭravah* (V. 13. 3) suggests the fire which frightens the serpents. In the AV Agni is more prominently the *Raksoghna*.¹³⁸ He consumes with his iron-teeth and scorches with heat the sorcerers and goblins. He knows and destroys them (I. 8. 4). He devours the enemies of the worshippers like dry faggot (III. 2. 1). He sets a man free from the sin committed by him and that committed by his parents. (V. 30. 4).¹³⁹

132. Agni and *Bṛhaspati* are one and the same VII. 53. 1; VI. 140. 1. Bergaigne "La Religion Védique" I. 300.

133. SenAgni is mentioned in the Kau. 60.5 and the scholion to the *Prā. Gr.* I. 10.

Rudra⁽¹⁾ :— He has thousand eyes (IV. 28.3; XI. 2.3,7).

His belly is black and he is black-red

(1) VS.XVI.7.RV.II.33.10. (XIV. 1. 7, 8).¹³⁴ He has black hair
AB.V.14. RV. V.42.11. X. 125.6. SB. IX.1.1.6. (II. 17.6; XI. 2.18). He is armed with
RV. II.1.6. TS. V.4.3.1. bow and arrows (I. 18.1; VI. 93. 1; XV.
V.5.7.4. SB.VI.1.3.10. 5. 1. 7). He has also a bolt and a club

(I. 28. 5).¹³⁵ He is the same as Agni (VII. 87.1.). Sarva and Bhava are the names of Rudra (II. 27.6; V. 93.1, X. 1.23; XI. 2.1.12). He is frequently called Paśupati because unhoused cattle are exposed to his attack and hence assigned to his care (XI. 2.9). The embodiments of Rudra vary from seven to nine.¹³⁶

Rudra is a malevolent deity. But the contention that the

(2) AB. III. 33. Rudras are demons, because Rudra is Bhūtapati (XI. 2.1)¹³⁷ is wholly untenable.¹³⁸ His wrath is very great. He is invoked not to attack

(3) VS. III. 61. his worshippers with celestial fire and to cause the lightning to fall elsewhere (XI. 2.26; X. 1.23).¹³⁹ He even attacks

(4) RV.II.33.4-6; 11-14. with fever, cough and poison (XI. 2.22, 26). Rudra has got wide-mouthed howling dogs, that

(5) RV.II.33.4-6; 11-14. swallow their prey (XI. 2.30; X. 1.30).¹⁴⁰ Rudras are connected with evil omens

(XI. 2.2;11; IV. 28.4).¹⁴¹

134. In XV. 1. 7, 8; XI. 2. 6 (VS. XVI. 7; 51; 2-4) Rudra's belly (Mahādeva, Īśāna) is blue, his back red, his neck blue, his mouth and teeth are also mentioned.

135. That Śūla was the Vedic weapon of Rudra can not be proved with certainty from AV. VI. 90, though Kau. Sūt (31.7) connects it with the disease Śūla and recommends a spear-amulet.

136. Cf. Sāyaṇa at XI. 2

“ शूर्वं पश्चापति जोत्यं रुद्रं भवत्येवरम् ।

महादेवं च भीमं च ॥

137. Sāyaṇa glosses Bhūtapati as “ Bhūtānām Pālakah ” at II.14.4.

Rudra has also healing powers.⁽¹⁾ His peculiar remedy is called *Jālāsa*.⁽²⁾ And *Jālāsabhesaja* is his special title (II.27.6; XIX.10.6, VI.57).⁽³⁾

Minor Gods—*Sūrya*⁽⁴⁾, *Savitr* or *Pūṣan* is the lord of the eyes (II. 24.9). He is the one-eye of the created beings to see beyond the sky, the earth and beyond the waters (X. 90.3. I. 191.8. (XIII. 1.45). He sprang from *Vṛtra* (IV. 10.5). He triumphs over darkness and witches. He is the son of Aditi (XIII. 2.9,31). The three steps of Vena—the sun are mentioned (III. 1.2).

The sun is variously personified as *Aja Ekapāda*⁽⁵⁾ (XI.4. 21; XIII.1.6);⁽⁶⁾ as *Hamsa* (XI. 4.21; VI. 12; X. 8. 17; XIII. 3.14);⁽⁷⁾ as an eagle (XII. 3.38); as a hermit (Brahmachārin XI. 5)⁽⁸⁾; as a tortoise (XIX. 53. 10; IV. 20. 7);⁽⁹⁾ as *Rohita* (XIII. 1).⁽¹⁰⁾⁽¹¹⁾

TĀ I. 7. 1; I. 8. 6. In XIX. 53 the sun is described as (7) In the *Lāt. Sr.* I.4.2ff related to time. According to Sāyana Rohita is *Agni* with “कालो अन्वे वहति सप्तरशिः” means the seven his two red steeds. rays of the sun (cf. VII. 107; X. 8. 9; (8) RV. I. 164. 15. “सप्त युजान्ति रथमेकचक्रम्” XIII. 3.10) which are tied to the mouth, neck and feet of the steed “Time”.⁽¹²⁾

138. Bloomfield (AJP XII. 425-9) identifies *Jālāsa* (rain) with Mūtra and Bergaigne (La Religion Védique iii. 32) identifies it with Soma.

139. For the details about Rudra see “Rudra-Siva” by Dr. N. Vankatachalam.

140. Bergaigne “La Religion Védique” iii p. 20ff. Aja Ekapāda made the two worlds firm. AV. XIII. 1.6.

141. The lack of unity in the composition of the Book XIII renders it very difficult to identify Rohita. In XIII. 1.11, 12 Rohita is Agni but in XIII. 1.32, 45; XIII. 2.1 he is definitely Sūrya. At Kau. 24.42 Rohita is directly explained as the Sun-

The Rgvedic account of *Trita* is repeated in the AV. ¹⁴²

Bṛhaspati ⁽¹⁾ — He has a bow and arrows (IV. 18. 9),

he awakens the gods with sacrifice

(1) RV. II. 24. 8. 23. 1. L 40. 5. IV. 50. 5. I. 40. 8. are mentioned here in a proverbial manner (IX. 3. 9). He is a holder of

the bolt which he hurls to kill the Asuras (XI. 10. 13). In the AV he gets the name Brahmanaspati (VII. 56. 4). He is the divine Purohita who fastened amulet upon the gods (X. 6. 6). Bṛhaspati is the divine representative of the Brahmins on the earth (XII. 4. 38).

Maruts ⁽²⁾ — They are thrice seven (XIII. 1. 13). They

(2) RV. I. 23. 10; I. 36. 6. are the terrible sons of Prśni (V. 21. 11). Maruts unite with Agni to bring back a

king to his own (III. 3. 1). On account of their fighting nature, Maruts generally appear in the charms pertaining to Royalty and in the battle-charms (III. 3 ; VIII. 1 ; III. 4 ; III. 1). They are the companions of Indra on the battle-field (III. 1. 6 ; XI. 1. 27). They are united with Rudras (VI. 74. 3). The honey-lash of the Aśvins is said to have sprung from Maruts (IX. 1. 10). Rudra is the father of Maruts (V. 24. 12).

Aśvins ⁽³⁾ — They are the physicians of gods (VII. 53. 1).

(3) RV. I. 116. 1. I. 112. 3. They are two (X. 6. 12). They, as VIII. 22. 10. X. 89. 3. divine physicians, deal with diseases, TB. III. 1. 2. 11. restore eyesight and ward off death RV. VIII. 18. 8. (VII. 53. 1 ; II. 29. 6.). As they are the lords of brightness (IX. 1. 19) they bring lustre, brilliance, strength and force (IX. 1. 16, 17). The Soma at the morning pressure is dear to them (IX. 1. 11). They have measured the earth upon which Viṣṇu has stepped.

They appear in the Atharvan charms as divine physicians invoked to cure disease and ensure health (II. 29; VII. 53 etc.). They are called upon to kill vermins even (VI. 50. 1).¹⁴³ They appear in the charms pertaining to royalty also (III. 3; 4). They are said to prepare path in restoring a dethroned king (III. 3. 4).

The two Aśvins who woo Sūryā for Soma (VI. 82. 2)¹⁴⁴ play in the AV. the part of the gods of love (XIV. 1. 35, 36; 2. 5, 7; VI. 102. 1) In this capacity they appear in the love charms (II. 30; VI. 102), their chief function being to unite the lovers (II. 30. 2).

They play an important role in agriculture also (VI. 102. 1).¹⁴⁵

(2) RV. I. 117. 21.

(3) Madhuvidyā imparted to Aśvins is described in IX. 1. Honey is associated with Dadhyāñcha SB. IV. Aśvins from the earliest times.¹⁴⁶ 1. 5. 18. XIV. 1. 1. 18ff. 5. 5. 17ff.

(4) The Book IX of the RV is given to the praise of Soma. For other points see— RV. IX. 87. 2; 96. 2; 46. 1; 82. 3; 51. 2. SB. II. 6. 1. 4.

Soma — Ekāśtakā is the mother of Soma¹⁴⁷ and Indra (III. 10. 13). It is a mountain plant (III. 21. 10). It is the child of Parjanya (VIII. 7. 21). The process of the preparation of Soma are also mentioned here. The Fathers love it (XVIII. 4. 12) and Indra and other gods do heroic deeds in the intoxication of Soma. In several passages of the AV Soma means the moon

143. Kau. Sūt. 51.21 prescribes two Bali offerings to Aśvins in this capacity.

144. Sayana at RV. I. 154. 4 takes Madhumatyā as rain. So does V. Henry interpret the word Madhukāśā. According to Bergaigne (La Religion Védique ii. 433) Madhukāśā simply means "the honey (water) that lashes". Oldenberg (Die Religion des Veda p. 209) suggests the morning dew.

(VII. 81. 3. 4; VIII. 1. 2; XI. 6. 7 etc.).¹⁴⁵ Asvattha is the friend of Soma (V.4.7). Soma lives in the third heaven as does the Asvattha.¹⁵ He is the lord of plants (V.24.7; VIII.7.16). Plants are the queens of Soma (VI. 96).

Parjanya⁽³⁾ — There is only one hymn (IV. 15) addressed to this divinity which is subordinate even in the RV. He is a roaring bull with swift-flowing drops and who places seeds in the plants (IV. 15. 1). He thunders with lightning in the ocean (XIX. 30. 4). His action produces reeds and grass (I. 2. 1; 3. 1). He produces plants for nourishment (IV. 15. 2. 3. 15; VIII. 7. 21). He is called father (IV. 15. 2; XII. 1. 12). His wife is earth who is called as Vasā (X. 10. 6).

Prajāpati⁽³⁾ — He is often invoked in the AV as the

(3) RV. X.121. SB. XI. 1. 6.14. TS. V.5.1.2. TB. VIII. 1. 3. 4. protector of the generation and living beings. He is the chief god (X. 8. 2). He is Hiranyagarbha (IV. 2). He is also the god of procreation (VI. 11. 2).

Tvaṣṭar⁽⁴⁾ — The AV describes him as an old man carrying a bowl of wealth, a cup full of

(4) RV. I. 161.5. III. 35.5. Soma (IX. 4. 3. 6).¹⁴⁶ To give speed VS. XXIX. 9. RV. I. 88.9. VIII. 98.8. to horses is his speciality (VI. 92. 1). SB. XI. 4.3.3. TB. I. 4.7. He develops the germ in the womb and 1. RV. X. 10.5. X. 18.6. gives shape to all forms (II. 26. 1).

145. A large number of scholars agree that even in a few passages of the RV. Soma is already identified with the Moon cf Hillebrandt, "Vedische Mythologie" I. 269. The passages are RV. X. 85.5; VI. 64.21; VIII. 71.8; KB IV. 4; AB. VII. 11; SB. I. 6.4.5; Chān. Up. V. 10.1.

146. According to Oldenberg (SBE. 46. 416f) the cup of Tvaṣṭar is the "bowl of the year" or "the nocturnal sky" and the moon is the Soma drink.

He fashions husband and wife for each other from the womb (VI. 78. 3). He bestows long life (VI. 78. 3).

Aryaman (I. 11. 1; II. 36. 2), Bhaga (VI. 11. 4; 74. 1; VIII. 1. 2), and other gods, Viśvedevāḥ (VI. 11. 4; VII. 38. 3; XIX. 39. 5); Vasus (VI. 74. 3; VIII. 8. 12; XI. 6. 13), Rudras (VIII. 8. 12; XI. 6. 13), Ādityas (VIII. 1. 16; 8. 12; XI. 6. 13; XIX. 39. 5), Maruts (II. 29. 5). Rbhus (IV. 12. 7), Sādhyas (VIII. 8. 12), Arīṣa (XI. 6. 2) and such other Vedic groups of gods of the Vedic pantheon are praised and invoked in the AV.

Aditi⁽¹⁾ — She is the mother of heroic sons (III. 8. 3;

(1) RV. VIII. 56. 11. XI. 1. 11). Her sons are eight in number (VIII. 9. 21). She is the mother of Rudras, the daughter of Vasus and the sister of Ādityas. Her sons as well as her brothers are mentioned

(VI. 4. 1). In VII. 6 she is invoked as the great mother of the devout, the mistress of Rta, strong, undecaying, widely extended, protecting. She is earth (XIII. 1. 33). She is sky and atmosphere (VII. 6. 1).

Diti⁽²⁾ — She is mentioned along with Aditi and her sons also are mentioned (VII. 7. 1).

(2) RV. VII. 15. 12.
VS. XVIII. 22.

Sarasvati⁽³⁾ — As divine physician she

(3) RV. X. 75. SB. II. 9. 1. 7.
AB. III. 1. 10.
TS. VII. 2. 7. 4.
MS. III. 6. 4.
TB. I. 8. 4. 4. 2.
PB. VI. 7. 7.

is often invoked in charms pertaining to disease and medicine (V. 23. 1; IV. 4. 6 etc.) As the goddess of speech, she is called upon to help in subduing any man to one's will (VI. 94. 3). She is

addressed as Vāk Sarasvati (V. 7. 4). Three Sarasvatis are mentioned (VI. 100. 1). These may be three Āpri divi-

nities — Sarasyati. Idā and Bhāratī or simply three rivers.¹⁴⁷ Sarasyati communicated vigour to Indra when he was ill (V. 7. 4; 10. 8).

Pṛthvī — In the RV⁽¹⁾ this goddess plays a very restricted part, but a very long and interesting hymn is ascribed to her in the AV (XII. 1). The hymn is conspicuous for its accuracy of enumeration of the various sights of the earth.¹⁴⁸

A peculiar feature of the Vedic religion, like the invocation of a group of divine beings more or less definite in number such as Ādityas, Rudras etc., the celebration of the pairs of divinities joined in a special form of dual

compound⁽²⁾ such as Dyāvāprthivi (XII. 1. 60), Sūryāchandramasau (VII. 81), Bhavāśarvau (VIII. 2.7), Indrāvaraṇau (VII. 58), Somārudrau (VII. 42), Indrāviṣṇu (VII. 44) etc.; the conception and invocation of abstract deities such as Ākutī (VI. 31. 2), Anumati (I. 18. 2; II. 26. 2), Siniṇī (VI. 11. 3), Deṣṭri (XI. 4. 12) etc. the animal deification such as Paidva (X. 4. 2, 5), Bull (IX. 4. 9), Cow (XII. 4 & 5), Sarpa (VIII. 8. 15; XI. 9. 24) etc. are witnessed in the AV as in the other three Vedas. So also the AV is full of the worship of plants (VI. 136), the sacrificial objects etc.¹⁴⁹

147. Śāyaṇa — “ सरस्वत्यः प्रवीरुपाः यद्वा इदा सरस्वती भारती । ”

Cf. Oldenberg, “ Die Religion des Veda ” p. 243.

148. The hymn XII. 1 addressed to Pṛthvī is ably analysed by Dr. Mookerji in his “ Nationalism in Hindu Culture ” pp. 20-22.

149. For the correspondences with these, see Macdonell's Vedic Mythology.

Gandharvas⁽¹⁾—Of the semi-divine beings, the Gandharvas

(1) RV. I. 126.7. X. 85.21.22. are prominently described in the AV. X. 123.7. IV. 21.3. Gandharva is the husband of Apsaras Tā. I. 9. 3. (IV. 37. 10). He is connected with RV. III. 38. 6. water, for he is the devourer of the VS. IX. 7. XVIII. 36¹⁵⁰. water-plant Avakā (IV. 37). Gandharva MS. III. 8. 10. RV. III. 38. 6. X. 85.4. Visvāvasu is a high being (II. 2. 4). IX. 83. 4. The Gandharvas have three mothers and TS. VII. 8. 25. 2. four wives (III. 24. 6). The number of the Gandharvas is sometimes 27 and sometimes even 6333 (XI. 5. 2). They have got celestial traits (II. 2. 1, 2; XIV. 2. 36). Gandharva is fond of fragrant garment (XII. 1. 23). He is brought in connection with marriage¹⁵⁰ as a mythical husband of a maiden. Gandharva Visvāvasu has also some connection with a maiden before and after her marriage (XIV. 2. 25). In IV. 37; VIII. 6. 19 a lower view of the Gandharvas is to be found where the plant Ajaśrigi is said to drive away Gandharvas who are regarded as shaggy beings with half animal forms and who seek to ruin a woman in the form of an ape or a dog or a hairy child or a friend. In IV. 37. 8, 10 the Gandharvas are assimilated with the Piśāchas. The Gandharvas form a definite class by the side of gods, Fathers and Asuras (XI. 5. 2). Their abode is in heaven (II. 2. 1, 2). The Blessed live with the Gandharvas (IV. 34. 3). Gandharva is connected with stars and particularly with Rohini (XIII. 1. 23). He is connected with Soma also. Through the mouth of the Gandharva, the gods drink Soma (VII. 73. 3). Gandharva is described as knowing plants (IV. 4. 1).

150. See Sayana's gloss on II.36.2 where he identifies Brahmā with Gandharva in accordance with RV. X. 85. 40, 41. and Āś. Gr. I. 7. 13.

Apsarases⁽¹⁾ — They are the wives of the Gandharvas (II. 2. 5 ; IV. 37. 7 ; VI. 11. 4). Their

(1) Cf. *Āpyā Yoge* RV. X. 10. 4. X. 11. 2. natural abode is water (II. 2. 3 ; IV. 37. VS. XXX. 8. 3). They bewilder human mind They dance and sing. SB. II. 6. 1. (II. 2. 5). They are fond of gambling They inhabit Plakṣa and Uduubar dancing (IV. 38. 1). They are also fond of TS. III. 4. 8. 4. Apsarases such as Ugrampaśyā, Ugrajit, Rāstrabhr̄t (VI. 118), Rathajitā (VI. 130. 1), Sañjayanti (IV. 38. 1) are found mentioned here.¹⁵¹ They accompany Gandharva Visvāvasu (II. 2. 4). They are spoken as inhabiting Nyagrodha and Aśvattha in which their cymbals and lutes resound (IV. 37. 4). They are to be propitiated along with the Gandharvas when a wedding party passes through wood (XIV. 2. 9). As they are fond of dice they bestow luck at play (II. 2. 5).

Asuras⁽²⁾ — These are the regular enemies of gods in

(2) KS. 87. 16. 88. 1. their mythical conflicts (VIII. 6. 5). RV. VIII. 85. 9. The term Asura is also applied to Varuṇa in particular (I. 10. 1),¹⁵² but for some reason the term came to mean celestial demon as the term Deva changed its meaning.¹⁵³ In the AV the word Asura (singular) in hostile sense, is used only three-times and the application of the term is confronted regularly

151. Other names Urvaśi and Menakā in VS, XV. 15-19. Śakuntalā in SB. III. 4.1.22; Urvaśi in RV. VII. 33, X. 95.

152. Bergaigne, "La Religion Védique", iii. 80.

153. The term Deva in III. 15. 5 is in the sense of malignant spirit. Gods disturb sacrifice (TS. III. 5. 4. 1.), conjuration against Devas (AV. III. 26 ; 27 ; TS. IV. 5. 10), a God who sends disease (M. Gr. II. 14); Devajanas mean serpents (AV. VI. 56; IX. 9); Rakṣases are Devajanas (KB. II. 2).

as the enemy of gods. Of such enemies viz. Asuras, Dānavas, and Dāsas, the AV mentions Vṛtra (Ahi—VI. 85. 3; VII. 76. 6 etc), Namuchi (XX. 29. 3), Svarbhānu (II. 8. 10; IX. 9. 10) etc. But the AV is not the place where conflicts between nature gods and celestial demons would be described. The RV. is the proper place for them. Piśāchas and Rāksases are naturally described here in great detail.¹⁵⁴

Some Principles underlying the Vedic Religion — (1) The religion of the Vedas regarded as a whole is concerned with the worship of gods which largely represent the personifications of powers of nature. These gods are described in the RV. as coming in perpetual conflict with the demons which are described as celestial as the gods themselves. In the AV these gods are invoked to subdue the Rāksases and Piśāchas. At times these demoniac beings are also propitiated but such a thing is very limited in the Vedic sphere. (2) The Vedic hymns contain mythological element¹⁵⁵ and frequent references to sacrifice.¹⁵⁶ (3) Polytheism and pantheism are the peculiar features of the Vedic religion. In the AV there is pronounced pantheism. (4) There is seen a complete fusion of magic and religion in the sacrifice and ritual of the Vedic period. (5) The cult of the Vedic Indian is to win the favour of gods who are benevolent by nature, to ward off the hostility of demons who are malevolent by nature and to worship the ancestors who receive worship as divine beings. (6) The worship of the gods is by prayer and ritual. The Vedic prayer invariably accompanies the ritual. (7) The Vedic ritual in the form of sacrifice, is essentially supplicatory. Its aim is to obtain benefits in future life. The

154. For information about the Rāksases and Piśāchas see "Witchcraft".

155. See further, "Myths and Legends".

156. See further, "The Atharvan Ritual".

sacrifice with the offerings of Soma gladden the hearts of gods and induces them to fulfil the desires of the sacrificer. The ceremonial was based upon special sacrificial fire.¹⁵⁷ (8) The Vedic sacrifice was of two types — simple and complicated. The simple ritual was carried on with the help of single domestic fire which is chiefly represented by the AV,¹⁵⁸ while the more complicated and technical sacrifices were based upon the three fires. The domestic fire was in every house but the three fires were set up by the rich and the men of position, with which were conducted the Soma sacrifices. (9) Faith in the gods was the first requirement of the Vedic religion. We frequently find faith-

(1) RV. I. 55. 1. II. 15. 5. personified (VI. 133)¹⁵⁹. Faith in the VII. 34. 12. X. 151. 1. offerings promised long life (VII. 103. 1), VS. XIX. 77. in the gifts of gold to Brahmins promised TB. II. 8. 8. immortality (X. 107. 2). Śraddhā, (2) RV. X. 14. 8. Dikṣā, Yajña, Dāna formed a sequence TS. V. 7. 7. 1. (XV. 16). The idea of Ista and Pūrta (III. 12. 8 ; II. 12. 4 etc.)¹⁶⁰ presupposed faith in the merit of offering gifts.

(10) The doctrine of *do ut des* formed the essential standpoint of the Vedic religion. According to this essential principle the sacrificer is promised wealth both here and in the other world in return for his sacrifice and his gifts to the priests. The gods are asked to delight in the offerings

157. The oblations to water-gods were thrown into water; to the dead were placed in small pits at the funeral sacrifices, to Rudra and demons were thrown into air or hung on trees. In the sacrifice Barhis served as a soft seat for the gods.

158. Even the RV. shows traces of domestic ceremonies such as Ploughing (IV. 57), the return of the cattle (VI. 28; AS Gr. II. 10. 7); marriage (X. 85), funeral (X. 14. 18); diseases (I. 50; V. 78. 7-9; Kāt. Sr. XXV. 10. 5) etc.

made in the fire and reward the sacrificer by fulfilling all of his desires.¹⁵⁹ The AV says :—

(1) RV. I.54.9. III.36.3.9. इमे ने अपे पुराणे मुमुक्ष्यं यो यद्यः मुष्यतो लालपीति ।
VII. 32.6. X. 49. 1. TS. I.8.4.1. III.2.7.9. असोऽुषि ते एषावद्वाग्वेदं यदाकृत्मदितोऽसति ॥
SB. I. 2. 5. 24. (VI. III. 1)
VIII. 1. 2. 10.
AB. VII. 14. The man shall have due regard for
Agni's share of offerings when he shall
be free from madness.

(11) **The Idea of Sin**—In both the RV and the AV the conception of sin is assimilated with the idea of disease. As a disease confers a taint upon the patient so a sin does. So both the disease and the sin were thought to be external and fit to be banished by means of a spell. This idea is in-

herent in speaking of the fetters of sin
(2) RV. II.27.26; 29.5. (IV. 16.6; VIII.8.16)¹⁶⁰ or that it could
(3) MS. IV. 8. 5. be done away with rites (VI. 119)¹⁶¹.
Ap. Sr. XIII. 19. 1ff. Sin was punished by Varuna (IV.16)¹⁶².
(4) VS. XX. 14. ff. The idea was that the sin could float
Kat. Sr. XIX. 5. 1. away (VI. 113. 2; Kau. 46-29).¹⁶³

Eschatology — In the AV the funeral practices are dealt with in the book XVIII. Here we find the Vedic ideas about the disposal of the dead, customs pertaining to cremation, prevalent at the time, beliefs about life after death, the ideas about heaven, hell, Fathers, the offerings to Fathers. In other parts of the AV too, references are made to funeral practices but they seem to be made with the intention that death should overtake the enemy.¹⁶⁴

159. See Oldenberg, "Die Religion des Veda" P. 297.

160. It is a favourite method of the Atharvan imprecations to threaten the enemy with the ceremonies of funeral cf. II. 12. 7; V. 19. 12; 14 etc.

The dead bodies were disposed of ⁽¹⁾ by burning (*Dag-dhāḥ*) and those that were not burned (1) RV.X.16; 18.10-13. were buried (*Nikbātāḥ*) (XVIII. 2. 34). Even those on the point of death were exposed (*Paroptāḥ*). This means that burial and cremation were concurrent though burning was more customary.

Agni Gārhaspatya⁽²⁾ was thought to conduct the dead man to the world of the righteous (VI. 120. 1). Fire burnt the body and then placed him in the world of the righteous. (XVIII. 3. 71). Agni is requested to preserve the corpse (XVIII. 2. 4) and to burn the goat, on whose skin the dead body was placed and which went ahead and announced the deceased to the Fathers, passing through a gulf of darkness before reaching the third vault of heaven (IX. 5. 1, 3), (VIII. 1. 8).

The dead man was provided ⁽³⁾ with ornaments and clothing to be used in the next life (3) RV. X. 18.8.9. X.18.2. X. 97. 16. Ap. Sr. VI. 10. 2. IV. 6. 16. weapons were once burnt with the body of the man (XVIII. 3. 1, 2). A bundle of faggot⁽⁴⁾ was attached to the corpse to wipe out his track so that death shall not turn upon his trial for further victims. The dead body was washed and placed on the funeral pyre. ⁽⁵⁾ When the body was consumed by fire water was poured upon it in order to extinguish it. Certain water-plants (*Vyalkaśā*, *Kiyāmbū*, *Paripakvā* *Dūrvā* -

161. Kūḍī — Badarī.

Sāyāna) were put there and a female frog too (XVIII. 3.6,60).¹⁶² These plants were cut and put into a mixture of milk and water in order to sprinkle the bones of a Brahmin in a mixture of honey.¹⁶³

In Vedic times the soul⁽¹⁾ was thought of as different from body.¹⁶⁴ The AV passages show

(1) RV. X. 15.4; 16.2,5; 14.7. that life and death depend upon the continuation and departure of 'Asu'. The body has its existence in the other world also (XVIII. 2. 26). Such a body is of course quite different from the gross material body of this world. It is a body refined by fire (VI. 120. 3). The spirit goes to the realm of the eternal light endowed with eternal lustre (XI. 1. 37). It goes in a car or on wings (IV. 34. 4). There in heaven, he recovers his complete body (XVIII. 2. 21, 26), and meets with the Fathers who reveal to him, King Yama who is in the highest heaven. The King Yama admits him as his own (XVIII. 2. 37).

Yama⁽²⁾ is the king of the realm of the dead. He is the gatherer of people and gives a resting

(2) RV. IX. 113.8. X. 8; 14. place to the dead man (XVIII. 2. 37). VS. XII. 63. TĀ. VI. 7. 2-6. His dwelling place is in the third heaven RV. X. 10.3. X. 14.1,2 where he has his abode (II. 12. 7 ; VS. XXXIX. 39. XVIII. 2. 56 ; III. 30 ; XVIII. 4. 55). MS. II. 5. 6. 2

Yami is his sister, Vivasvat his father and Saranyū is his mother.¹⁶⁵ He is superior to Vivasvat and unexcelled by anyone (XVIII. 2. 32). He was the first

162. For the Antyeṣṭi Karma in the Kau. Sūt. see 82. 26, 27 and also the Atharvanlyapaddhati on the same.

163. Bloomfield. JAOS. XV. pp. xxxix-xliv.

164. Hopkins "Religions of India" p. 153 f.

165. RV. X. 14. 5; X. 17. 1.

mortal that died (XVIII. 3. 13). He prepared the path for men to follow. He is Mrtyu or Antaka (VI. 28. 3; 93. 1), or Nirṛti (VI. 29. 3). Death is his messenger (V. 30. 12 ; XVIII. 2. 27). Yama is the lord of Pitṛs (V. 24. 13, 14). Sleep comes from his realm (XIX. 56. 1). Messengers of

(1) RV. X. 165.4.
X. 14. 10-12.

Yama ⁽¹⁾ are an owl and a pigeon but his regular messengers are his two dogs

(XVIII. 2. 11 ; V. 30. 6). They are

four-eyed, broad-nosed, brindled (Sabala) and are the sons of Saramā. They are the guardians of the path (XVIII. 2. 12) where they sit (Pathisadi). One is Sabala and the other is Śyāma (VIII. 1. 9). ¹⁶⁶

(2) RV. X. 56.4; 14.10;
15. 7; 15. 2.

Pitṛs ⁽²⁾ or the Fathers are immortal (VI. 41. 3). They revel with Yama (XVIII. 4. 10). They give riches, offspring and long life (XVIII. 3. 14). They inhabit air, earth and heaven (XVIII. 2. 49).

(3) RV. X. 15.14; 14.8.
IX. 113. 7, 9-11.
MS. I.10.18; II. 3.9.
RV. X. 135. 1. 7.
I. 125.5. X. 107.2.
SB. XI. 5. 6. 4.
TS. II. 4. 6. 6.
TB. III. 12. 2. 9.

Svargaloka ⁽³⁾ or heaven is the realm of Yama (XII. 4. 36). The abode where Yama and the Fathers dwell is the highest heaven (XI. 4. 11). It is a shining world (IV. 34. 2), it is the ridge of the firmament (IX. 5. 1. 8 ; XVIII. 4. 3), the third heaven (XVIII. 2. 48). There is a fig tree where the gods abide and besides which Yama drinks with the gods (V. 4. 3 ; VI. 95. 1 ;

XIX. 39. 6). Only those who give liberal gifts in sacrifice go to this heaven. Here the deceased see their father, mother

166. Bloomfield identifies the two dogs of Yama with the Sun and the Moon. JAOS. (1895) pp. 163-72. Hillebrandt thinks that Yama is the Moon - the mortal child of the sun "Vedische Mythologie". I. 394 ff.

and sons (VI. 120. 3 ; XII. 3. 17). Life in heaven is free from imperfections and bodily defects (VI. 120. 3 ; III. 28. 5). There are ponds filled with ghee ; streams flowing with milk, honey and wine (IV. 34. 5, 6). Here many-coloured cows yield all desires (IV. 34. 8). There is here no distinction between the rich and the poor, the tyrants and the oppressed (III. 29. 3). Here is abundant sexual gratification (IV. 34. 2).

The belief in hell⁽¹⁾ ¹⁶⁷ (Andham Tamah-VIII. 2. 24 ;

(1) SB. IV. 6. 1. Vavra, Anārambhaṇam Tamah-VIII. 4. 3 ;
vs. XXX. 5. Anantam-Vavra VIII. 4. 17) is undoubtedly found in the AV.¹⁶⁸ It is the Naraka-loka (XII. 4. 36). It is the house below where female goblins and sorcerers are consigned (II. 14. 3 ; V. 19. 3). It is the lowest darkness (VIII. 2. 24) or black darkness (V. 30. 11). The murderer of a Brahmin goes to hell (V. 19. 3). The torments in hell are described in V. 18 ; 19.

Myths and Legends -- On the whole the AV is barren on the mythological side. Being only a repository of charms and incantations there is little scope for relating myths and legends as there is in the prayers of the RV. In other Samhitās, especially in the RV myths occur in abundance and such myths as occur there or in other Vedic texts are only passingly referred to in the AV. As a matter of fact the references to such myths and legends here pre-

167. Whitney, "Naraka in the AV and the Brāhmaṇas". JAOS XIII p. civ ff.

168. The Rgveda refers to hell by "Vichi" (X. 10. 6), by "Vavra" (VII. 104. 3). This deep abyss is said to be produced for those who are evil, false or untrue. Malignant demons wandering like owls fall into this endless abyss (VII. 104. 17).

suppose the existence of such floating material. Thus for instance the reference to the *legend of* (1) AB. VII. 15. *S'unaḥśepa*¹⁶⁹ (I. 10. 2) is only indirect. Among indirect mentions of the legends may be included (2) RV. X. 95. the *story of Purūravas and Urvaśi*¹⁷⁰ (V. 11. 4). Here the mind-bewildering TS. III. 4. 8. 4. power of the Apsarases is mentioned and SB. XI. 5. 1. they are called as the wives of the Gandharvas. In the Taittiriya Samhitā, it is expressly stated that "the Gandharvas and the Apsarases render him mad that is mad". This power of the divinities is in general accordance with their character. The madness referred to is the madness of love. The Rgvedic story of Purūravas and Urvaśi clearly reflects it.

Of the myths frequently referred to is the one of *Soma and eagle*¹⁷¹ (I. 9. 3; IV. 20. 3; VI. 48; (3) RV. IV. 26; 27. VIII. 7. 24 etc.)¹⁶⁹. This legend of the AB. III. 25-27. rape of the heavenly drink is the most SB. I. 8. 2. 10. valued theme of the Vedic poets and the III. 4.1.12. III. 9.4.10. story-tellers of the Brāhmaṇas. According to it, King Soma lived in the yonder PB. VIII. 4. 1-4. IX. 5-4. world. The gods and the sages sent Jagati, Tristubh and Gāyatri one after the other to fetch Soma. Jagati was tired after having gone half the way; so was Tristubh tired. Gāyatri flew up, frightened the guardians of Soma and seized him with her bill. Kṛśānu, the guardian, discharged an arrow which cut off a talon of her left foot or according to (4) SB. I. 7. 1. 1. the Śatapatha Brāhmaṇa¹⁷² one of her feathers which having fallen on the ground became Parna.¹⁷³ Thus Gāyatri was the eagle—Śyena.

169. Bloomfield, JAOS XVI. pp. 1-24.

170. Cf. Mahidhara on VS. I. 1; TS. III. 5. 7. 1; TB. I. 1. 3. 10.

The legend of Agni and his three brothers⁽¹⁾ (I. 16. 1) is based upon the triple nature of Agni or perhaps the multiplicity of sacrificial fires that might have suggested the idea. The number of Agni's brothers is stated to be three who were worn out in the sacrificial service before the present Agni, the fourth was found out.

Connected with the previous is the story of Agni's escape to waters⁽²⁾ (I. 25. 1). "Agni

(1) RV. X. 51; 52. having entered waters burned", refers
 TS. VI. 2. 8. 4ff. doubtless, to the circle of the well-known
 X. 6. 6. 1ff. legends that deal with Agni's escape to
 SB. I. 2. 3. 1; 3. 3. 13. 16. waters. Agni, after his three brothers
 had worn themselves out in the service of the gods flew
 into waters, lest he should succumb to the same fate. But
 the gods discovered him there. Agni then spat upon waters
 because they could not prove a safe refuge. Thence sprang
 the three Āptya divinities - Ekata, Dvita and Trita. Such
 legends about Agni are not only dealt with in the Vedic
 texts but are also the stock legends of the Brāhmaṇas.

Trita was the scapegoat of gods⁽³⁾ (VI. 113. 1-4 ; VI. 112. 3 ; VII. 13. 2 ; XII. 3. 16).¹⁷¹

(3) MS. IV. 9. 1. In the Maitrāyaṇi Saṁhitā it is stated
 TB. III. 2. 8. 9ff. that the gods did not find a suitable
 SB. I. 2. 3. 1ff. person upon whom they might be able to
 VS. I. 23 and Maht- wipe off from themselves the bloody part
 dhara's comment. of the sacrifice. Then Agni created
 KS. XXXI. 7. Ekata, Dvita and Trita by throwing
 Kp. Saṁhitā XLVII. 7. coals upon water one after the other. The gods came
 Ap. Sr. I. 25. 15. wiping their sin upon Ekata, Dvita and Trita. They in turn
 wiped themselves upon the one who was overtaken asleep by

the setting sun ; he upon one afflicted with brown teeth ; he upon one with diseased nails ; he upon one who had married before his elder brother ; he upon one who had married a younger sister before the elder one ; he upon one who had slain a man ; he upon one who had committed an abortion. Beyond him who had committed an abortion, the sin does not pass.¹⁷² Of the Āptya divinities, it was Trita upon whom the gods primarily wiped off their sin. So he must have committed some sin which fitted him out in his turn for the position of a scapegoat of the gods. The

(1) SB. I. 2. 3. 1ff. nature of this crime is indicated in the
 Śatapatha Brāhmaṇa⁽¹⁾ in the form of taking part along with Indra in the killing of Viśvarūpa a Brahmin, the three-headed son of Tvaṣṭṛ. But Indra was set free from the sin of killing Viśvarūpa and Trita was held responsible. The Taittiriya Brāhmaṇa⁽²⁾ remarks : " Beyond the slayer of a Brahmin, the sin does not pass ". Indra's misdeed was a Devainasa (VI. 3.3; X. 1.12) and Trita
 (2) TB. III. 2. 8. 11. (3) RV. I. 52.5. I. 163.2. being his constant companion⁽³⁾ was
 V. 86. 1. VIII. 7. 24. considered fit to share it eminently. The whole of this legend is generalized in AV (VI. 113).

The reference to the marriage of Saranyū, the daughter of Tvaṣṭṛ is one of the riddles (III. 31. 5 ; XVIII. 1. 2, 53).¹⁷³ From the manner in which it is stated, there remains

(4) Yāska, Nirukta
 (Devatākāṇḍa) little doubt about the fact that this legend of Saranyū's marriage was XII. 10. deeply seated in the popular mind. It is Saunaka, Brāhmaṇa reported correctly in the Itihāsa literature.⁽⁶⁾ According to Yāska and Saunaka,

172. The expression " Dvādashaḍhā " in AV. VI. 113. 3 refers to the list of crimes.

173. Bloomfield, JAOS. XV. pp. 143-188.

the RV (and also the AV) told an *Itihāsa* that *Tvastr*'s daughter *Saranyū* was given to *Vivasvat* in marriage. She then gave birth to twins—*Yama* and *Yami*—from *Vivasvat*. Then putting in her place another woman exactly like herself (*Savarnā*), foisted her two children upon her and fled away in the form of a mare. *Vivasvat*, then in ignorance, begat on this woman, *Manu*. But discovering that the real *Saranyū* had gone away, he quickly followed the daughter of *Tvastr*, taking the form of a horse, corresponding to that of *Saranyū* and coupled with her. From that union were born the twins—*Aśvins*.

The first sixteen stanzas of the funeral Book XVIII constitute a *dialogue between Yama and Yami*, the twin sister of *Yama*. According to Prof. Von Roth,¹⁷⁴ “*Yama* and *Yami* as their names denote were twin brother and sister—the first human pair, the originators of the human race. As the Hebrew conception closely connected the parents of mankind by making the woman formed from a portion of the body of man, so by the Indian tradition, they are placed in the relationship of twins. This thought is laid

(1) RV. X. 10.

by the hymn in question,¹⁷⁵ in the mouth of *Yami* herself when she is made to say, “in the womb of the creator, we are made for husband and wife.” Prof. Maxmuller,¹⁷⁵ on the other hand says, “There is a curious dialogue between her (*Yami*) and her brother (*Yama*) where she (night) implores her brother (day) to make her his wife and where he declines her offer, ‘because’, as he says ‘they have called it a sin that a brother should marry his sister’. There is not a single word in the Veda pointing to *Yama* and *Yami* as the

174. JAOS. III. 335.

175. “Lectures on Science of Language” p. 510.

first couple of mortals, the Indian Adam and Eve..... If Yama had been the first creator of men, surely, the Vedic poets, in speaking of him, could not have passed over in silence."

The myths about Indra are only sporadically mentioned

(1) RV.I.32.9-10. I.84.15, in the AV. Thus the great *myth of* I. 121. 11. VI. 19. 5. *Indra-Vṛtra fight*⁽¹⁾ is referred to in the VIII. 78. 5. etc. AV (II. 29. 7 ; III. 18. 1 ; IV. 9. 1 ; XX. 4. 1) but the story is mainly told in the RV. Vṛtra was the chief enemy of Indra, to kill whom Indra was born. Dānu was Vṛtra's mother. He was lying in waters and he was a dragon. He had ninety-nine fortresses. With the bones of Dadhyāñcha Ātharvana, Indra slew Vṛtra after having shattered his fortresses. The release of waters was the chief result of the conflict.¹⁷⁶

Namuchi⁽²⁾ is, in general, the designation of an Asura.

(2) RV. I. 53.7. X. 131.4. Indra killed him. The version of the V. 20. 6. V. 30. 8. story as given in the AV (XX. 29. 3 ; VIII. 14. 3. 32. 5 ; 125. 4) is familiarly known to the Brāhmaṇas. In the AV it is stated that: "अप्प केन नमुचे: शिर इन्द्रोत्तर्त्वः ।". In the RV also it is mentioned that the head of Namuchi was twisted off by Indra with the 'foam of water'. The Kau. Sūt. (8. 18) mentions Nadisisa as an instrument to be used in the witchcraft practices. Dārila and Keśava gloss Nadisisa by Nadiphena (foam of river). The suggestion of the employment of the foam in the hostile witchcraft practices is with every probability due to a reminiscence of Indra's feat performed upon Namuchi.¹⁷⁷

176. Macdonell, "Vedic Mythology" pp. 58-60.

Keith, "Religion and Philosophy of Veda" pp. 234-35.

177. Bloomfield. JAOS. XV. 143-188.

The story of the three *Kālakanjas*⁽¹⁾ (VI. 80.2) is chiefly related in the Taittiriya Brāhmaṇa. According to it the three *Kālakanjas* were the three Asuras. They piled up fire-altar in order to obtain the world of heaven. Man by man they placed a brick upon it. Indra, passing himself off as a Brāhmaṇa, put a brick on for himself, saying, "This one, Chitrā by name, is for me". They climbed up to heaven. As they did so, Indra pulled out his brick and they tumbled down. Two flew up and they became the heavenly dogs. Bloomfield identifies them with the two heavenly dogs—the sun and the moon.¹⁷⁸

The AV also refers to the episode of *Indra's infatuation for and seduction of a female demon* (VII. 38. 2). According to the reference in the AV, an Asura female drew Indra down from among the gods. The (2) KS. XIII. 5. Kāthaka Sāṁhitā⁽²⁾ further tells us that Śāh. Brāh. XXIII. 4. Indra was enamoured of a Dānavi named Vilistengā, and went to live among the Dānavas. While doing so he had assumed the form of a female among the females and of a male among the males.

The RV describes a maiden named *Apālā* (RV VIII 91.7 = AV XIV 1.41) who was suffering from leprosy and was abandoned by her husband. She was going to a river for bath where she found Soma. She pressed it with her teeth. Indra appeared there and she (3) RV VIII. 91. offered that Soma to him. In return she received the gratification of all her desires.⁽³⁾

The demon *Svarbhānu* appears in the RV⁽⁴⁾ as well as in the AV (II. 8. 10; IX. 9. 10). He is (4) RV V. 40. Rāmāyaṇa I. 45. described as over-powering the sun with darkness. It is a stock legend of the

Purāṇas of the post-Vedic mythology and the Brāhmaṇas. Later on Svarbhānu is called as Rāhu which name is also found mentioned in the AV (XIX. 9. 10).

The RV⁽¹⁾ deals with the *fight between Brhaspati and Vala* in great detail. The AV refers to it (IX. 3.2) in such a manner that together with the RV it makes a firm place for Brhaspati in the Indra-myth of the release of cows. Brhaspati accompanied by Āṅgirases opened the cow-stall in the mountain resort of Vala and with Indra as his companion let loose the flow of water which was enveloped in darkness. He, then, with a roar, rent Vala, clept Vala, with prayer. His conquest of Vala is so characteristic that AV mentions it in a proverbial manner.

The Āṅgirases are connected with Indra⁽²⁾. They found out the cows of Panis through Saramā. Saramā was a bitch (XX. 77.8) of the gods and the mother of the two dogs of Yama. Though not expressly stated in the RV yet in the post-Vedic literature, she was regarded as the bitch of the gods.⁽³⁾

Among the peculiar Atharvan legends, may be mentioned the one of Jamadagni.

या जमदामिरसनद्दुहिते केशवर्धिनीम् ।

ता वितह्य आभद्रसितस्य गृहेभ्यः ॥ (V. 137. 1.)

No parallel for this legend is given by Śāyana. Nor any further trace of it can be found in the later literature. Jamadagni is frequently in association with helpful charms (II. 32.8; V. 28.7), and Asita also with Kaśyapa and Gaya appears in the Buddha legends even (Cf. I. 14.4).

The AV (IV. 6. 1) gives the following stanza which is apparently of a strange nature :

ब्राह्मणो जहे प्रथमो दशशिरो दशास्यः ।
स सोमं प्रथमं पौर्णं स चकारारसं विषम् ॥

This is *the description of the First Brahmin*. The first Brahmin may be Brhaspati because he was the first-born sacrificer. He was the son of Aigiras and he is variously described as Saptasya, Virūpas,¹⁷⁹ etc. (1) RV IV.50.4. X. 62.6. According to B. G. Tilak the description of the first Brahmin given in the present Atharvan passage is only metaphorical. It only means that the Āngirases performed sacrifices in seven or in ten months and the number of the sacrificing priests corresponded with the number of the months.¹⁷⁹ He even connects the Dasāsya Brhaspati with the ten-headed Rāvaṇa and traces the origin of the story of Rāmāyaṇa in the myths of Brhaspati.¹⁸⁰ If one is allowed to conjecture it can be said that the present Atharvan passage is describing a strange nocturnal phenomenon that was perhaps witnessed in the Arctic sky during long night. The first Brahmin mentioned in the passage might have been a cluster of ten stars (Dasāśīrṣa, Dasāsya). It was so bright that it could eclipse the moon (Somam papau). This was the first phenomenon (Prathamah, Prathamam), at the commencement of the dark night. As soon as the extraordinarily bright cluster of ten stars appeared in the sky, the waters, were frozen (Viṣam arasam chakāra).¹⁸¹

179. B. G. Tilak, "Arctic Home in the Vedas" p. 169.

180. I. C. P. 347.

181. The word 'Viṣa' means water in the Veda also cf. RV X. 136. 1-7. The cluster of the "ten stars" is called as Brāhmaṇa because it is said to have drunk Soma (pun on the word) Because Brāhmans only are entitled to drink Soma, he who drinks Soma is Brahman.

The dialogue between *Atharvan* and *Varuna* (V. 11; VII. 104) supplies us the information about the gift of a speckled cow given by *Varuna* to *Atharvan*. It was a miraculous cow. The god had bestowed it upon the priest himself and now he wants to retract the gift. But the priest naturally remonstrates as he is not so willing to part with the wonderful brindled cow.¹⁸² Why the god should take back the gift is not explicitly mentioned.

Sāyana states a little *legend about an Āsuri*:

सुपर्णो जातः प्रथमः तस्य र्वं पितॄमासिष्य ।

तदामुर्ति युधा जिता रुद्य चके वनस्पतीन् ॥ (1.24.1)

According to him Āsuri¹⁸³ was the gall of the primordial bird (Suparna Garutman). This Āsuri (Asurāñam Māyū kāchana stri) engaged in a battle with Suparna and conquered. The gall thus captured from Suparna by the Āsuri was also called as Āsuri. If this Āsuri has anything to do with the Āsuri who attracted Indra, then something can be made out of the legend. The fact that the Asuras were connected with the digging up of the remedies (II. 3. 3; VI. 109. 3) lends helping hand in this connection. The only difficulty is that Sāyana renders Jitā as Jitavatī.

The legend of deluge¹⁸⁴ is mainly described in the (1) SB. I. 8. 1. 1-10. Sātapatha Brāhmaṇa.¹⁸⁵ The AV (V. 4. 5 = XIX. 39. 8, VI. 95. 2) makes only a covert reference to the deluge if at all “Nāvaprabhrāṁśana” means “Naubandhana”. Nāvaprabhrāṁśana may mean ‘where the ship sank’ or ‘glided

182. “कः पुर्णिं धेनुं वहणेन दत्तां अवर्वणे मुहुर्षो नित्यवरसाम् ।” VII. 104.

183. Āsuri is also the name of the black mustard plant cf. “Āsurikalpa” Atharvaparisiṣṭa 35.

184. SBE. XII. 26.

down'. The peak of the Himālaya is pointed out as the place "यत्र नावप्रवृत्तयत्र हिमवतः शिरः". But the reference is doubtful. The astronomers construe it

(1) RV X. 65. 10. "हिरण्ययां नौरचरत्" as a heavenly phenomenon of the "हिरण्यकन्धना दिवि" "golden ship" and point its reference in the RV also.⁽¹⁾

Equally doubtful is the reference to the *Mahābhārata story of Kalmāṣapāda* in the AV (VIII. 4. 13).

न या उ सोमो वृजिनं हिमोति
न क्षत्रियं निश्चया धारयन्तम् ।
हन्ति रथो हन्त्यारद्वदन्त-
मुभाविन्द्रस्य प्रसिद्धो शयाते ॥

The first eleven verses of VIII. 4 are considered to be a malediction on the Rakṣases by the sage of Vasīṣṭha. To account for the change of tone in vss. 12. 16, Sāyaṇa gives an unusual version of the Saudāsa legend as told in the (2) *Maha. Bha. I. 176.* *Mahābhārata* of the king Kalmāṣapāda who was transformed to be a Rakṣasa.⁽²⁾

According to AV (V. 18. 10; 19. 1), the *Vaitahavyas*, (3) *TS. VI. 6. 6. 2.* the descendants of Vitahavya⁽³⁾ were *Sb. XII. 9. 3. 11.* defeated because they devoured the cow of a Brahmin. Perhaps it was the cow of Bhrgu and they even killed Bhrgu himself.⁽⁴⁾ The Sṛñjayas also committed the same crime. But the accounts (4) *Maha. Bha. Sānti. Chap. 30.* of the *Vaitahavyas* and *Sṛñjayas* do not agree with those given in the *Mahābhārata*⁽⁵⁾ and the *Purāṇas*. According to the Epic, when Vitahavya, the descendant of Haryāsva, was pursued by Pratardana of the *Haihayas*, he took shelter

185. The iniquity of the *Vaitahavyas* reached its height when they did not spare the only goat of the poor woman *Kesaraprabandha*.

in the hermitage of Bhrgu. The sage transformed him into a Brahmin. Thus he saved him from the hotly pursuing enemy. The account of the Srñjayas is given in the later Purâna literature but in a different form.

The golden amulet tied by the Dâksâyanas to S'atânika

(1) vs. XXXIV. 50-52. (I. 35.1) is mentioned in other Vedic RV (Khilani) X.128. texts also.⁽²⁾ Dakṣa appears in the RV (3) vs. XIX. 80. as an Âditya. In the post-Vedic (2) RV. II. 27. 1. literature, he is generally regarded as the son of Brahmâ and placed at the head of Prajâpatis. The Dâksâyanas are thus the descendants of Dakṣa. This investiture of Satânika who was most probably a king seems to be a very ancient occurrence of which no particulars have been preserved. Dâksâyanâ may also mean the name of the golden amulet as preserved by the descendants of Dakṣa. This seems more possible from its reference in the Vâjasaneyî Saṅhitâ.

All the Paryâyas of AV VIII. 10 depict a long story of how *Virâj* travelled to different worlds and was milked by different persons. Every time somebody was thought of as her calf when someone else milked her. Many of the names

(3) Bhâgavata Purâna IV. 18. of these people occur in the later Purâna literature.⁽⁴⁾ Thus the *Virâj* went to

to the world of Asuras, where Virochana, the son of Prârhâda became her calf and Dvîmurdhâ Âtvyar milked her. In the land of mortals, Manu was the calf and Vainya milked her. In the world of the Gandharvas, Chitraratha became the calf while Vârâruchi milked her. Taksaka Vaisâleya became the calf and Dhrtarâstra Airâvata milked her. The underlying meaning of these travels is still to be known.

Philosophy¹⁸⁶—All philosophy begins with the natural desire to know Ātman, and the speculations of the Āryan mind about Ātman are mainly reported in the Āranyakas and the Upanisads. Yet the thought of the Upanisads is traced back to the Vedas themselves, though the Āranyakas and the Upanisads themselves form a part of the Veda. The Trayi is primarily devoted to the sacrifice but here and there occur verses which state that though the gods are

(1) RV I. 164. 46. great yet they are essentially one (IX. 10. 28).¹⁸⁷ In the AV which is

also called as the "Brahma Veda" there are stanzas which occupy the most advanced position in the philosophy of the Upanisads (X. 8. 44). Thus beginning with the polytheistic and ritualistic religion of the Vedas the philosophical thought of India reached its high water-mark in the Upanisads. The Brahmodayas or speculative discussions carried by two priests during the great sacrifices show the Āryan mind busy with the question about the origin and

(2) RV. I. 164. originators of the universe. The RV¹⁸⁸ and the AV (IX. 9) give a number of riddles cosmic in nature and pertaining to the nature phenomena of the universe. These Brahmodayas contain suggestions of all Hindu philosophy of the later period.

Beginning with the theosophic hymns of the Vedas the philosophical thought was gradually shaping itself. After enunciating the first principle of the universe as "Tad Ekam" ¹⁸⁹ (that One), purely monotheistic and impersonal, it was not carried through. In different directions attempts were made to establish a supreme monotheistic being who would shoulder all the responsibility of creation.

186. F. Edgerton, in "Studies in Honour of Prof. Bloomfield" pp. 117 ff.

187. "आनीदवातं स्ववया तदेकं तस्माद्वान्वत्र परः किवनास ।" RV X. 129. 2.

But in comparison with the purely philosophic "Tad Ekam", the conceptions such as of Prajāpati (IX. 7), Viśvakarman (II. 35), Paramesthin (XIX. 53. 6), or Skambha (X. 7) which are purely symbolic show definitely a backward movement. The personification of

(1) RV. X. 90. Puruṣa ⁽¹⁾ (XIX. 6) - the World-Man was another move to reach the "Tad Ekam" and join it with the universe. In the direction of monotheism, the conceptions of Kāla (XIX. 53; 54) or Kāma ¹⁸⁸ (-Desire - IX. 2; XIX. 82) or Prāṇa (-Breath of life XI. 4) are (2) SB. I. 1. 1. 13; 5. 2. 17, more transcendental. Kāla is Prajāpati and Prajāpati is Sarvavatsara. ⁽²⁾

The Vedic writings, as can be seen, are very shifty in assigning to a first principle the creation of the universe. In course of their cosmogonic speculations from the impersonal philosophical abstractions such as "Tad Ekam", "Sat", "Asat" to personal creators like Prajāpati Hiranya-garbha (III. 2), Puruṣa including the cosmic forces like Brahmā, Kāla, Kāma and Prāṇa, the AV has its share in each and everyone. But the peculiarity of the AV lies in transferring cosmogonic powers to all sorts of things like

(3) TB. II. 5. 2. cow (IX. 7), Bull (IV. 11), Rohita (XIII. 2. 39, 40), ⁽³⁾ Vrātya (XV), or

(4) TB. I. 1. 9. 1. MS. II. 1. 12. (4) MS. II. 1. 12. sacrificial specialities and implements like "Priestly power" (XI. 5) ⁽⁴⁾, Brahman-dana (XI. 1; XII. 3) or Ucchista ¹⁸⁹ (Leavings of a sacrifice-

188. This Kāma is quite different from the Kāma (sexual love) mentioned in III. 25.

189. The transfer of attributes is possible in the case of Ucchista owing to the philosophical position of the word "Anna" (cf. Tai. Up. III. 3). Deussen finds a deeper meaning in Ucchista. See Keith "Religion and Philosophy of Veda" p. 445.

XL. 7). This transfer of attributes is purely symbolic and is made with a view to give temporary prominence to some ritualistic feature.¹⁹⁰

In the quest of the first principle of the universe most naturally, the most intimate essence of things in the body

(1) ChA. Up. I. 11. 5.
VII. 5.

Tai. Up. III. 3.

Ka. Up. II. 1.

III. 2. IV. 20.

(2) VS. XXXIV. 5.
Pra. Up. II. 6.

ChA. Up. VII. 15.

(3) RV. X. 90. 13, 14.

(4) KS. VI. 2.

of all organic beings, viz. Prâna (XI. 4) is identified with Brahma.¹⁹¹ The famous comparison of the Prâna to the nave of a wheel is found in the AV (XI. 4.22)¹⁹². Prâna is everything—Father, mother and all.

As the wind is the vital principle of nature¹⁹³, so Prâna is the central organ of life.¹⁹⁴ It is the basis of all existence.¹⁹⁵

Prâna pervades the whole universe. It begets the universe and issues forth from it as the first-born (XI. 4. 26). A note-worthy feature of XI. 4 is the fusion of polytheism and monotheism where Prâna is given the qualities of Parjanya. He is also identified with the sun (Hamsa-Vss. 21, 22). Skambha as Brahman appears in XI. 7. In Skambha (Support) Prajâpati sustained and nourished the whole universe. Kâma (Desire) is said to have been the first seed of mind which came from the "One", after it had sprung into existence through Tapas

(5) RV. X. 129. 4. (XIX. 52; IX. 2)¹⁹⁶. This Kâma does not essentially differ as a primeval creative force from the "Tad Ekam" or "Sat", or personifications like Brahma or Prajâpati. Kâla as a monotheistic conception appears in two hymns XIX. 53 and 54. "Time is the steed which

190. It is on account of the deliberate efforts of the AV to convert the ideas of the Brâhma period into a sort of philosophical poetry that the Atharvan philosophy is considered as out of the main current.

191. "प्राणमाहुर्मोत्तिष्ठानं वातो ह प्राण उच्यते।" XI. 64. 15.

runs with seven reins ; it has seven wheels, seven naves ; immortality is its axle ; that which was and that which will be spread out are urged by Time. In Time Tapas is fixed : Time is the Father of Prajāpati."

After the idea of Viśvedevāh (all gods) was abandoned, a definite step was taken in the form of the conception of Prajāpati in the approach to the monotheistic " Ekam ". All divine actions such as the creation of the world, spreading of the sky and the earth, the sun, the moon and gods etc. were attributed to Prajāpati. This conception of Prajāpati

(1) RV. X. 121. gradually developed through the RV⁽¹⁾

the AV and the Brāhmaṇa works and finally merged in the most philosophical " Tad Ekam " in the Upanisads. Prajāpati was the supreme god of the world in the Brāhmaṇas. The AV also mentions him as

(2) TS. V. 6. 4. 2. the all-creator (IV. 2). He is Hiranya-

VII. 1. 5. 1. garbha—the golden germ in the primeval

SB. XI. 1. 6. 1. waters.⁽²⁾ He is the same as Viśva-

XIV. 8. 6. 1. karman, Paramesthin, Dhātar, Sacrifice,

Universe, Time and all.

Brahman as cosmic principle is more fruitful from the philosophical point of view. The Skambha¹⁹² is identified with Brahma (X. 7. 32. ff). Though X. 7. 17 appears to make Brahma as a product of Skambha yet the identification is clear in X. 7. 32-34. This suggestion of the AV. was later taken up by the Upanisads and elaborated. The conception of Brahma which exists in itself and which is

192. Deussen sees deeper meaning in Skambha. He finds in Skambha hymns (X. 7 & 8) an effort to find a principle above Prajāpati. See Kaith, " Religion and Philosophy of Veda ", p. 445.

regarded as being the cause of the universe is the ground for parallelism between the universe and Brahman¹⁹² (IV. 1). In X. 8. 44 the AV recognizes Ātman as the world-soul for the first time. In the Taittiriya Brāhmaṇa,¹⁹³ Brahman and Ātman are identified.

(1) AB. I. 19. 1.
SB. XI. 2. 3.
KB. VIII. 4.
TĀ. X. 1. 1.
(2) TB. III. 12. 9.

Asceticism—In all the creation myths, the creator prepares himself for the task of practising Tapas (heat). This Tapas heats the egg of the universe (X. 7. 36). Everything great in the universe including the earth depends upon Tapas (XII. 1. 1). From the S'rama and Tapas, the first-born Skambha arose and permeated the universe (X. 7. 36). In Tapas he was rocked on the surface of primeval waters (X. 7. 38).¹⁹⁴ By Tapas the Brahmachārin¹⁹⁵ ascends as high as the sun and protects the world.¹⁹⁶ The Brahmachārin practised Tapas in the primeval ocean while creating the universe as he stood on the surface of the water (XI. 5).

(3) RV. X. 190. 1.
(4) The seven Rṣis
perform Tapas
RV. X. 109. 4.

The doctrine of Māyā—The thought of the unity of the existence is traced back even in the hymns of the RV,¹⁹⁷ which implies that all plurality is unreal in the highest sense:

(5) “एकं सद्गुप्ता बहुधा
वदन्ति ।”
RV. I. 164. 46.
AV. IX. 10. 28,
also see RV. X. 82. 6;
90. 2; 129. 2.

स वृणः सायनन्दिर्भवति
स भिन्नो भवति प्रातरुद्यन् ।
स सविता भूत्वान्तरिक्षेण याति
स इन्द्रो भूत्वा तपति मध्यतो दिवम् ॥

(XIII. 3. 13).

193. The description of the inspired Muni given in RV. X. 136 resembles that of the Brahmachārin (AV. XI. 5). The Brahmachārin of the hymn is the sun. For purely philosophic qualities of the sun see XI. 5, 1, 5, 6, 11, 23, 26.

This description of Rohita implies that the plurality of

gods is unreal for all are essentially one.

(1) RV. I. 164. 46.

The famous statement “ एकं सद्गुप्ता ब्रह्मा वदन्ति । ” (IX.10.28)¹⁹⁴ involves that the

plurality is merely dependent upon words. But the AV goes a step further : “ असच्चासा प्रतिष्ठृतीं परामिव जनाः विदुः । ” that common people do not know this ; they believe as real “ not the stem ” but “ that which is not, the branches that conceal him ” (X. 7. 21) for

यत्र देवाश्च मनुष्याश्चारा नाभाविव विताः ।

अर्थात् स्वा पुर्णं पुच्छामि यत्र त्वं मायथा हितम् ॥ 195

that in which gods and men are fixed like spokes in the

(2) RV. VI. 47. 18.

nave, the flower of water is concealed

X. 54. 2.

in illusion (X. 8. 34). The word Māyā

Bṛh. Up. II. 5. 19

appearing here as well as in the RV¹⁹⁶ as

“ इन्द्रो मायामिः पुरुषं इयते ” meaning ‘illusion’

forms the basis on which the later theory of illusion was introduced in Indian philosophy.

The body and the organs—Beginning with “ यन्मन्त्युर्जीवामा—यहसंकल्पस्य गृहादृषि ”, the AV XI. 8 describes the origin of the body in a rather deprecatory style in connection with the Dikṣā ceremony. It, perhaps, meant that the poet thought the man free from body. In the AV

(3) Bṛh. Up. II. 3. 5

(X. 8. 9)¹⁹⁷ the organs are described metaphorically as Seven R̄sis—seven senses, dwelling on the edge of a drinking bowl (head) with the openings at its sides. Such descriptions help to conceive human body as a miniature cosmos

194. The flower of water is Hiranyagarbha.

195. तिर्यग्निलक्ष्मस उर्जैवुद्धयः

तास्मन्यशो निहितं विश्वरूपम् ।

तदासत् शृणुयः सप्त साक्षम् ।

ये अस्य गोपा महते ब्रह्मूतुः ॥

for here the seven sages are called as the seven guardians. The bursting of the head has much significance in later philosophy but here it appears only as a punishment (XIX. 28. 4.).

Transmigration—The AV is full of descriptions of heaven (VI. 120.3) and hell (II. 14. 3.; V. 19-3) and diverse references to the ways of the gods and Fathers (VII. 117. 3). The violater of Brahmins, their wives or property are consigned to hell. This means that the doctrine of retribution was fully believed in by the Vedic poets. The same doctrine must have led the ancient philosophers to believe, though gradually, in the idea of transmigration. Life in Pitṛloka is also described (XVIII. 3. 14). The Vedic terms 'Asuniti' and 'Asunita' are said to refer to the conduct of the soul by Agni on the path of heaven and the other world.⁽¹⁾⁽²⁾ Thus body was considered as distinct from soul. From all such ideas, the belief in transmigration does not seem to be far away.

Emancipation—

(1) RV. X. 15.4; 16. 2.

(2) VS. XXXI. 18.
TB. III. 12.8.8.

अकामो धीरो अमृतः स्वयम्भू
रसेन तृष्णो न कुतश्चनुनः ।
तमेव चिद्रात् न चिभाय मृत्योः
आत्मानं धीरं अजरं युवानम् । (X. 8.44)⁽³⁾

"He who knows him, the wise long-emancipated youthful Ātman, no more fears death". Here the idea of emancipation is expressed in the most Upanisadic style. The soul becomes free from the fear of death means that the soul becomes free from the cycle of births and deaths. The statement is purely Upanisadic and gives in short the *summum bonum* of existence.

Sundry Matters—Amulet¹⁹⁷—The word for Amulet in the AV is *Mani*.¹⁹⁸ Some of the charms¹⁹⁹ of the AV are meant to accompany the operations wherein amulet plays an important part. The Dāksiyāpas bound on S'atānīka a gold amulet (I. 35. 1)²⁰⁰. Indra tied an amulet on his arm (II. 27); amulet is a thing with life (IV. 7. 10; XIX. 34. 1); it is born of god (X. 6. 31); it is Deva (XIX. 33); it is the body of Agni (XIX. 34. 6; VI. 142. 2), it is *Sahasrākṣa* (XIX. 35. 3) and *Vira* (VIII. 5. 1, 2; III. 5. 8); with its two horns it pierces the demons (XIX. 36. 2); it is the weapon of R̄sis and gods (I. 20; II. 4. 4; IV. 10. 2); it is an armour (VIII. 5. 7, 10).

Beginning with the primitive idea that all the qualities can be transferred by contact with the principle of magic symbolism (VIII. 5. 11-12) the Atharvan amulet is made to bestow on the wearer long life, safety from diseases and demons, protection from the attacks of sorcerers and enemies, prosperity etc. all together. The amulet naturally possessed some power and the ceremony¹⁹⁹ and spell rendered it superhuman. The hymns themselves, now and then, recount the achievements of gods which they could accomplish by means of an amulet (X. 6. 6-22)²⁰⁰. The amulets, as we

197. Oldenberg, "Religion des Veda", p. 514.

Bölling, "Encyclopaedia of Religion and Ethics" III. pp. 469ff.

198. I. 29; II. 4; 11; III. 5. 9; X. 6; IV. 10; VIII. 5; 7; XIX. 28; 30; 31; 33; 36; 46 etc. Usually the Kau. Sūt. in its practices recommends an amulet.

199. Kau. Sūt. 7. 15-21.

200. Also see VIII. 5; I. 29; 35; II. 27; III. 5 etc.

have seen, were chosen from every sort of material—from vegetable kingdom, animal kingdom, minerals, manufactured

(1) At the Aśvamedha objects etc. The Śrauta works make
Kat. Sr. XX. 5.16. but rare and incidental mention⁽¹⁾ of
The girdle of Brah- Manis, though the Grhya Sūtras use
machārin Hir. them in a considerable proportion. But
Gr. I. 4. 2. Wedding it is the AV that has abundantly
Gob. Gr. II. 2. 14; employed the amulet to secure the im-
Khā. Gr. I. 3. 27; mediate fulfilment of each and every
Māst. Brāh. I. 1. 8; desire.
Hir. Gr. II. I. 3.
Smantonnayana
Sān. Gr. I. 12. 6,8,9.
Pār. Gr. I. 15. 6. Gob.
Gr. II. 7. 4 etc.
Against portents — with great predilection their knowledge
Adbhuta Brāh II. 2. of the power of any substance which
etc. they employ by stating that this know-

ledge extends to the father and mother and other relations of the substance (III. 23.6; VIII. 7.2; III.9.1; V.5.1). They also indicate their control over any other disease or hostile force by assuming the same knowledge of their kindred (V. 13.7; VI.61.1; VII.74.1). Fanciful names are given to the parents of the plants.²⁰¹

(3) The origin of disease and its nature were thought to be known and such a knowledge was thought to confer exemption from the attack of the disease (VII.76.5)

विद्य यै ते जायान्य जाने यतो जायान्य जायप्ते ।
(2) of TS. II. 3. 5. 2. कथं ह तत्र त्वं हनो यस्य कृष्णो द्विगृहे ॥⁽²⁾

(4) In charms and exorcism the Atharvan poets kept a great reliance upon the names of the past sages like

201. "सरूपा नाम ते माता सरूपो नाम ते पिता।" I. 24. 4

"विहृतो नाम ते पिता मदावती नाम ते माता।" VI. 16. 2 (of the plant
Abayu)

"जीवला नाम ते माता जीवन्तो नाम ते पिता।" XIX. 39. 2 (of Kusṭha).

But see in V. 4. 9 where Uttama is the father of Kusṭha.

Jamadagni, Kaṇva, Atri, Agastya (II. 32. 3 ; IV. 20. 7 ; V. 14. 4 ; 23. 20).

(5) Another favourite method of the Atharvan imprecations consists in threatening the enemy with the ceremonies of funeral or employing stanzas which were originally meant for funeral (I. 14. 2 ; II. 12. 7 ; V. 19. 12). They form a part of an offensive against enemy.

(6) The Atharvan poets are too fond of theosophy. Even in charms and spells they lapse into theosophic language automatically (II. 7. 3).

(7) The Atharvan poets are very fond of puns. They would use Rajani and Rajaya (I. 23. 1) in the sense of creeper and red colour ; Yamini (III. 28. 5, 6) in the sense of mother of twins and fit for (1) SB. IV. 4. 5. 3. Yama ; Datvati Rajjuh²⁰¹ (IV. 3. 2) meaning rope with teeth and serpent ; Dvipi (IV. 8. 7) meaning island and tiger ; Rohini (IV. 12. 1) creeper and red ; Anumati anumanyasva (IV. 31. 2) means may the goddess of consent consent ; Lohita (I. 17. 4) means red and blood ; Arasa (II. 28. 1) means without sap and without force ; Bhaga²⁰² (IV. 30. 5) means fortune and vulva ; Åroha (II. 12. 6) means ascend the throne and ascend in sexual act.

Beliefs—(1) The son inherited the sin of his parents and other relatives (V. 30. 4 ; VI. (2) RV. VII. 86. 5. 116. 3)²⁰³.

202. Sāyana does not comment on the word.

203. It was brought upon men by others and even by gods.

RV. II. 28. 9; VI. 51. 7; VII. 52. 2. VS. III. 48; VIII. 13.

SB. IV. 4. 5. 22. PB. I. 6. 10.

The sin of slaying a Brahmin falls on Indra who transfers it to other beings. TS. II. 5. 1. 2.

(2) The Vedic Aryan was deeply impressed by the redness of a cow which was contrasted

(1) RV. I. 62. 9. with her white milk (I. 22. 1, 3).⁽¹⁾

(3) It was thought that human beings are less swift because they have two feet for swifter

(2) MS. I. 5. 10. animals have four or more (III. 7. 2).⁽²⁾
AB. III. 31. 13.

TS. V. 4. 12. 1.

(4) The birth of twins was called as " Apartu "—unseasonable or portentous for it was considered to be a breach in the usual process of creation (III. 28. 1).

(5) The first two teeth of a child were considered portentous for they were thought to bring about the death of the parents (VI. 140. 1).

(6) A disease was thought to fly forth from the patient or to the patient (V. 30. 9 ; VI. (3) RV. X. 97. 13. 40. 3 ; VII. 76. 4 ; VI. 83. 1, 2).⁽³⁾

(7) The sores are said to fly and settle on the body of a patient (VII. 76. 4).

(8) The yellow colour of jaundice could be deposited in the yellow birds like parrot and others (I. 22. 4).

(9) Worms were thought to move in mountains, forests, plants, animals, human bodies and everywhere (II. 31. 1).

(10) The fever could be transferred to frogs (VII. 116) or the disease of one person to another (II. 29 ; Kau. 27. 9-13).

(11) Serpents were thought of as beings born in fire, plants, water, lightning etc. (X. 4. 23) and poison was thought to reside in fire, sun, earth and plants.

(12) The popular belief that an ichneumon cuts a serpent into two pieces appears here as well, but strange enough, it was supposed to join the severed parts again (VI. 139. 5)⁽⁴⁾

204. यथा नक्त्वा विच्छिन्न संदधात्यहि पुनः । ८.

(32) There are six earths (IV. 11. 1 ; V. 3. 6 ; VII. 9. 16 ; IX. 2. 11) and even nine earths (XI. 7. 14).

(33) There are five directions (III. 4. 2 ; 20. 9 ; VIII. 9. 15) and six directions (V. 20. 2).

(34) Ásvattha is the seat of gods in the third heaven (V. 4. 3 ; VI. 95. 1 ; XIX. 39. 6).⁽¹⁾

(1) Only a tree in RV.

1. 164. 20, 22; X. 135.1. (35) Antarakṣa (atmosphere) is the abode of plants (I. 32. 2). They are the queens of Soma and daughters of Brhaspati (VI. 96). Heaven is the father and the earth the mother of the plants (VIII. 7. 2).

(36) The origin of plants occurs somehow in connec-

(2) RV. X. 40. 9. X. 3. 2. tion with a woman and a Káñinaka

(IV. 20. 3; V. 5. 8; XII. 3. 47).⁽²⁾ The obscu-

(3) cf. MS. IV. 9. 19. rity is further increased by the statement

TĀ. IV. 29. that the plant has been sprinkled with the blood of the brown horse of Yama (V. 5. 8).⁽³⁾²⁰⁷

(37) There is some connection between the hair of a man and Śami (VI. 30).²⁰⁸ A person who has come in contact with a Śami tree is called Śamilūna and he was supposed to be in danger of suffering from injury to his hair (for his benefit. see, Kau. 31. 1).

(38) Nyastikā was supposed to suppress ill-luck (VI. 139).

(39) The plants to be used in offensive witchcraft were called ' Ángirashī ' (VIII. 7. 17).

(40) Rare plants were brought from a distance (VIII. 7. 11).²⁰⁹

207. सिंलाची नाम कानीनोऽनवन्न पिता तद् ।

अथो यमस्य यः श्यावः तस्य हास्नास्युक्तिः ॥

208. मातेव पुत्रेभ्यो यृष्ट केऽन्यः शमि ।

209. अपकीताः सहीयसीर्वाल्लियो या अभिष्टुताः ।

त्रायन्तामस्मिन्नामे गामर्वं पुरुषं पश्यम् ॥

(41) The sages passed away for 21 times (XII.2.29).

(42) The gift of an outsider to the fathers was regarded as defilement or as an effort to alienate their affection (X. 1. 11).

(43) Without loss of limbs one wished to see in heaven, parents and sons (VI. 120. 3).

(44) Deaths are one hundred in number (II. 28. 1).

(45) The number 101 was regularly conceived as inauspicious occurring in connection with varieties of death, disease etc. (III. 9. 6; V. 18. 12; VII. 115. 3; VIII. 2. 27; XI. 6. 16; XIX. 46. 5).

(46) The Atharvan poets are very fond of praising a thing as "thousand-eyed" (amulet of Varuna's spies Varanya—X.3.3; XI.2.3, 7,17;¹⁴ Rudra—RV.1. 23. 3. IV.28.3; Bhavāśarva—IV.16.4; Pāpman—Indra—TS. II. 3. 14. 4. VI. 23. 3; Sapatha—VI. 37. 1 etc.).

Customs about funeral—

(1) The custom of burning the widow of the dead man with his body is said to be very ancient (XVIII. 3. 1).²¹⁰

(2) A Kudi (Badari) plant was tied to the dead body so that it trails after him and effaces the track of death. The belief was that death shall not find the path again and turn back upon its trail for further victims (V. 19. 12).²⁰ ²¹

(3) Women with loosened hair, beating their breasts and wailing used to dance around the funeral pyre (XII. 5. 48.). ²¹²

210. इयं नारी पतिलोके वृणाना नि पद्यत उप त्वा मर्त्ये प्रेतम् । धर्मे पुराजमनुपालयन्ती...
211. सर्वं सत्यामामनवधानीं कर्त्ता पद्यतोपनीतिम् ।

211. या गृहायामनुष्यप्राणोऽस्तु वै वृत्यन्तामात्राः।
 212. क्षिप्रं वै वृत्याद्वाहतं परि वृत्यन्ति केशिनीराज्ञानाः।

212. क्षप्र व तस्यादहन पार टृपाना कासानामाना
पाणिनोरसि कुर्वाणा: पापमेलवम् ॥

(4) A part of the hair of the corpse was cut while women beat their breast (XIX. 32. 2)²¹³

(5) The AV verse

(1) RV. X. 16. 13, 14.
TA VI. 4. 1. 2-3

थं त्वमग्ने समदहस्तमुप निर्वापया पुनः ।
कियाम्बव्र रोहतु पाकदूर्वा व्यन्तकशा ॥
शीतिके शीतिकावति ह्लादिकावति ।
मण्डूर्वामु सं गम इन्म स्वाम्रिं हर्षय ॥

(XVIII. 3. 6. 60)²¹⁴

mentions a custom. After the fire had consumed the dead body, water was poured upon it to extinguish it. The water plants such as Kiyāmbū, Vyalkāśa were put there. Also a female frog was put upon the place.⁽²⁾ ²¹⁴

(2) Cf. VS. XVII.
TS. IV. 6. 1.
MS. II. 10. 1.

(3) RV. X. 142. 7, 8.
Kau, 52. 5).

(6) The frog and the water-plant Avakā were also used to extinguish fire (VI. 106. 1-3 ;

(3) RV. X. 142. 7, 8.
Kau, 52. 5).

(7) The dead bodies were either buried, burned or exposed. (XVIII. 2. 34). ²¹⁵

Literature and Literary Tendencies :—The AV mentions in general the forms of literature—Yajumāsi, Nivid, Uktha, Chhandāni, (V.26). R̥chah, Sāmāni, Purāṇa, (XI. 7. 24). The AV states that the Ukthas were recited by the sage Bhāradvāja (II. 12. 2; IV. 29. 5; XVIII. 3. 16; XIX. 48. 6), and mentions Sāmagas — the chanters of the Sāman songs (II. 12. 4) and Purāṇavid (XI. 8. 7). The Kuntāpa

213. Bloomfield, "Women as mourners in the Atharva Veda". JAOS XV. pp. xliv-xlvii.

नास्य केशान् प्रवपन्ति नोरसि ताडमाङ्गते ।

214. Bloomfield, "Vedic Charms for extinguishing fire". JAOS. XV. pp. xxxix-xliv.

215. ये निखाता ये परोपता: ये दग्धा ये चोदिताः ।

hymns are called 'Gāthā' 'Nārāśamsayah'²¹⁶ (verses in praise of men) (XV. 1. 11). They are akin to Dānastutis and are the forerunners of the epic narratives. Some of the stanzas of the Atharvan version of the Kuntāpa hymns are considered as original²¹⁷. These contain praises of Ruśmasas among the Kaurumas, Vaiśvānara Parikṣit for their liberal gifts. The Itihāsa is mentioned in XV. 6. 10.

It has been observed before that the Atharvan poets are fond of theosophic language and puns. But they are also fond of other figures of speech such as simile, metaphor, alliteration etc. apart from their liking for riddles. The Atharvan contains very *fine similes* even in the midst of most dreadful incantations and fierce imprecations. An Atharvan poet would easily compare the blood-vessels with women wearing red garments and fallen from grace (I. 17. 1).²¹⁸ He would compare the terrified enemy with sheep and lambs while praising the noise of the drums (V. 21. 5).²¹⁹ A woman is bound to remind him of a creeper (VI. 8. 1).²²⁰ The mind of the man impassioned by a graceful woman, moves about her as the spokes of a wheel around the nave.²²¹

यथा प्रथिर्थोपथिर्था नम्यं प्रथावति ।

यथा पुंसो वृषपृथतः लिपां निइन्पते मनः ॥

216. At times Gāthās are differentiated from Nārāśamsayah. cf. TS. VII. 5.11.2; AB. VI. 32. 3. 25; SB. XI. 5. 6. 8. Yāj. Smṛ. I. 45.

217. Bloomfield, SBE. XLII. pp. 688-9.

218. अमूर्खो यन्ति योगितो हिरा लोहित वाससः ।
अन्नातर इव जामयस्तिष्ठन्तु हतवर्चसः ॥

219. यथा वृकादजावयो धावन्ति बहु विभृतीः ।

220. यथा वृक्षं लिङुजा ।

221. For the sentiment of : यस्तुपर्णा विवक्षुवो अनमीवा विवक्षवः (II. 30.3).
The time of bird's chirping, when they call to one another to mate; is the proper time for the lover's call to his mistress.

The master-stroke of the Atharvan simile is found in the following stanza :

कृष्णावृता पलदान्वसाना रात्रीव शाळा जगतो निवेशनी । (IX. 3. 17)

This is a bold and beautiful comparison between the house and the night who gathers to her (1) Cf. RV. X. 127. 5. house and the night who gathers to her bosom all creatures⁽¹⁾ (cf. III. 12. 5).

Truly Atharvanic simile is to be found in :

परेहि कृत्ये मा लिष्टो विहस्येव पद्मं नय ।

मृगस्स मृगयुरुर्व न त्वा विकर्तुमहिति ॥

For the perfect parallel of this, " as the hunter tracks the wounded animal by its drops of blood "

(2) Manu VIII. 44. one should see in the Manu Smṛti.⁽²⁾

The Atharvan poets are also fond of metaphors (VI. 140.1—यो व्याघ्रावहौ जिघस्तः पितरं मातरं च) and alliteration (VII. 76. 1—आ मुख्सः मुख्सतो असतम्भ्यो असत्तराः ।)

(3) RV. I. 164. As regards the riddles, the Brahmodyas of the RV.⁽³⁾ are reproduced in the AV (XI. 9) also. All this shows how later Sanskrit rhetoric is indebted to the AV for the fundamental conceptions of poetic embellishments.²²²

The AV X. 2. 31-33 are held as authoritative texts for the Tāntric Srichakra which is formed of mystic circles and triangles²²³—

अष्टुचक्रा नवद्वारा देवानां पूर्वोद्या ।

सप्त्यां हिरण्ययः कोशः स्वर्णो ज्योतिषावृतः ॥

तस्मिन् हिरण्यये कोशे चरे त्रिपतिष्ठिते ।

तस्मिन् यद्यक्षमालमन्तवृद्धे ब्रह्मविदो विदुः ॥

प्रथाजमानां हरिणीं यशसा से परिवृताम् ।

पुरुं हिरण्यर्णीं ब्रह्मा विवेशापराजिताम् ॥

222. It would be worth the effort to sort out such poetic passages as VII. 81. 1, 2; IV. 16 etc. to trace the origin of Sanskrit rhetoric in the AV.

223. Shamashastry, " Ind. Ant. ". Vol. 25.

"The impregnable city of the gods consists of eight circles and nine triangles. Within it is a golden cell celestial and invested with light. In the triangle and three dots within the cell resides the one eye. Those who know Brahma think that this eye is Âtman. For into that impregnable city, resplendent, bright and invested with renown, Brahma has entered."

The AV has also very many astronomical references.

The AV mentions Mâsa as the name of the moon (XX. 16. 10)⁽¹⁾. The names of the seasons are also given (III. 14. 4; VII. 55. 2; XX. 96. 9)⁽²⁾.

The AV mentions Mâsa as the name of the moon (XX. 16. 10)⁽¹⁾. The names of the seasons are also given (III. 14. 4; VII. 55. 2; XX. 96. 9)⁽²⁾. The sun, the moon, the earth and other spherical bodies are said to have been supported by Truth (XII. 1. 1.⁽³⁾, XIV. 1. 1.). The Gopatha Brâhmaṇa mentions the word Hâyana in the sense of an year (6. 17). The year was of twelve months and a month of thirty days (IV. 35. 4). The enumeration of the years as Samvatsara, Idâvatsara, Parivatsara is also stated (VI. 55. 3). In VIII. 2. 21 the idea of Yuga as "शत ते॒द्युते॒ शाष्ट्या॒ नद्वे॒
"तुगे॒ त्रीणि॒ चत्वारि॒ कुर्वे॒ः।" We allot to thee, a hundred ten thousand years, two, three or four Yugas". The division of a day

into Samgava, Madhyandina, and

(4) Cf. SB. II. 2. 3. 9. Aparâṅha is also to be found here

(5) TS. IV. 4. 10. (IX. 6. 46)⁽⁴⁾. The Nakshatras twenty

(6) RV. X. 82. 2. eight in number are given in XIX.

7 and 8.⁽⁵⁾ The moon is said to be placed among the stars (XIV. 1. 2)⁽⁶⁾. Here the stars referred to are clearly the stations in which the moon spends the successive nights. The

(7) RV. X. 63. 10. so-called reference to deluge is treated by the astronomers as a heavenly phenomenon of "golden ship" (VII. 6. 3.)^{(7) 224}. The Kâlakañjas

224. V. 4. 4; VI. 95. 2. This golden ship is to be identified with the constellation of Puṣya.

mentioned in VI. 80 are also considered as the names of constellation.⁽¹⁾ So are the dogs of

(1) Cf. TB. I. 1. 2.

(2) RV. X. 14. 11.

(3) RV. X. 123;

SB. IV. 2. 1.

(4) But these were condemned by the Dharma-

śāstras and Sūtras as
impure Cf. Bau. Dh.

II. 1. 2. 16; Manu-IX. 258;

Manu-XL 50;

Vi. Dh. LXXXII. 7;

Manu-III. 162.

AV. VI. 123).

Yama (XVIII. 2. 12).⁽²⁾ Of the

planets (Divicharā Grahāh XIX. 9. 7)

Rāhu is particularly mentioned in

addition to the sun and the moon.

The reference to Venus (Vena-Śukra) is doubtful (II. 2. 1)⁽³⁾. Earthly and

heavenly portents such as earthquakes, meteors, comets, etc. are enumerated in

XIX 9. The practices in connection with

astrology⁽⁴⁾ and fortune telling were

Atharvanic in character (Kau. 50. 15;

— — —

CHAPTER IV

"THE ATHARVAN RITUAL"

(The Atharvan connection with sacrifice ; the efforts of the Gopatha and the Vaitāna ; the true source ; the Kausika Sūtra; the special features of the Atharvan ritual ; Practices-Medical, Witchcraft, Strikarmāṇi, Rājakarmāṇi, Social rites, Divination, Saṃskāras, Prāyaśchittāni, Savas).

That the Atharvan connection with sacrifice is very meagre, is implied in the exclusion of direct references to the AV in the great Srauta texts. The claim that the Atharvan is the Brahmanveda and that the office of the Brahman in the great sacrifices belongs to the priests versed in the Bhṛgvaigiras is put forth only by the Atharvan ritual texts. The Vai. Sūt. which is a Srauta manual of the AV Saṃhitā is late and is both non-significant and otiose.¹ The employment of a particular hymn or stanza from the AV in the Vai. Sūt. or a secondary employment of it in the Kau. Sūt. is not calculated to decide the original intention of it. No proof can be adduced for the justification of the ritualistic application of an Atharvan verse in the Srauta ritual as given by the Vai. Sūt. Such an application can not be considered as natural and original, in spite of the sufficient knowledge of Srauta practices on the part of the author of the Vai. Sūt. The same can be said of secondary employment of the Atharvan hymns and stanzas in the Kau. Sūt.²

1. " In very late times the ability of the Atharvans to practise Srauta rites and the canonicity of Vaitāna were recognized by other Vedic schools ". Garbe, Preface to Vai. Sūt. p. vi.
2. See the employment of VI. 1 at Kau. 23. 2 ; 50. 13 ; 55. 25 and in the Vai. Sūt. 17. 2.

Such application may be correct but it cannot be thought of as original and natural.³

Nevertheless, the AV is acquainted with the entire sphere of the Srauta practices. It mentions the major sacrifices like Rājasūya, Aśvamedha, Vājapeya and others (XI. 7) represents a simpler form of Agnistoma (VI. 47 and 48

employed by the Vai. Sūt. 21. 7 in

(1) RV. X. 110.
VS. XXII. 11ff.
MS. II. 12. 6.
TS. IV. 1. 8.

connection with the three Savanas), gives two Āpri hymns (V. 12; 27),⁴ Agnichayana (II. 2); Mrgitreṣṭi (IV. 27-29).⁵ It also gives different kinds of Havis (Śāmsrāvya Havīh I.15; II.26;

(2) TS. IV. 7. 15.
MS. III. 16. 5.

XIX. 1; Yaśo Havīh VI. 39; Dhruva Havīh VII. 94 etc),⁶ Paśubandha in

connection with the Āpri hymns (Vai. Sūt. 10. 11ff), Pratrīṣa Ājya (V. 21. 2); Kāmyestayah and Prāyaśchittāni and all matters in connection with the Srauta performances.

The efforts of the Gopatha and the Vaitāna :— The AV has only one Brāhmaṇa and one Srauta sūtra. These two, the Gopatha Brāhmaṇa and the Vaitāna Sūtra seem to have come into existence to affirm the dubitable canonicity of the AV which is primarily the Veda of the incantations and charms. This Veda gave a very extensive scope for individual practices of the nature of Grhya rites. But the Vai. Sūt. and the GB. gradually evolved to make room for the AV and the Atharvan priest in the great Srauta functions. First, if the position of the priest Brahman, were affirmed as the supervising priest in the Vedic sacrifices,⁴ then his Veda—the Brahmaveda would naturally be admitted as the

3. The rubrication of the sts. from the AV. VI and VII in the Srauta practices by the Vai. Sūt. benefits the subject-matter and largely coincides with the employment of the same kind of stanzas in other Srauta works.
4. Vai. Sūt. I. 1; 11. 2; 6. 1; 37. 2.

Veda par excellence.⁵ To achieve this the GB. has dealt with the new-moon and full-moon sacrifices (I. 3. 6-10), Agnihotra (I. 3. 11-16), Sattra (I. 5. 1-22), Kāmyestayah (II. 1. 13-16); Āgrahāyana, Agnichayana, Chāturmāsyāni (II. 1. 17-26), Agnistoma (II. 1. 7-15; III. 1. 1-11), Savanas (II. 3. 12-20; 4. 1-18), Sodasīn (II. 4. 18-19), Atirātra (II. 5. 1-5), Sautrāmāpi, Vājapeya, Āptoryāma (II. 5. 6-10) etc. and the Vai. Sūt. has not only provided the GB with this material but it has also rubricated the entire Saṁhitā of twenty books of the AV in the Śrauta performances. But characteristically Atharvan ritual and material are but very little in the Vai. Sūt. and the GB. The Vaitāna follows closely the Śrauta Sūtra of Kātyāyana in following the course of the Śrauta rites and largely depends upon the Kau. Sūt. for whatever Atharvan material that it has presented, adding six more chapters on Prāyaśchitta to its original eight Adhyāyas. Thus it seems possible, taking into consideration the numerous references to the Śrauta performances and the things related to them in the AV Saṁhitā and the efforts of the Vaitāna and the Gopatha that, "some knowledge of the Śrauta matters, though not very extensive, perhaps, the Atharvan must have had, at a very early time and thus the germs of the correlation of the Atharvan and Brahman may even rest upon some slender basis of a very ancient tradition".⁶

The True Source—It is, indeed strange in the relation of the Atharvan literature that the GB. draws much of its material from the Vaitāna, a Śrauta manual⁷ and the Vaitāna

5. GB. I. 1. 6; I. 3. 4; I. 5. 25; I. 2. 26; I. 2. 18; I. 3. 1. 2.

6. Bloomfield, "The Atharva Veda" (Grundriss series) p. 34.

7. Bloomfield, "The position of the GB. in the Vedic literature" JAOS. 1898. XIX. and "The Atharva Veda and the Gopatha Brāhmaṇa" (Grundriss).

in its turn treats the Kau. Sūt. as its Saṁhitā⁸, which is a Grhya Sūtra mainly. All the Atharvanic element in the Vaitāna is directly borrowed from the Kauśika—the technical terms (like Purastād Homa, Sampāta, Ākṛti Losta, Śāntyudaka, Rasaprśāni, Puroḍāśa-sainivatta etc), the grouping of the hymns (like Chātana gaṇa, Apām Sūktāni, Śambhum, Mayobhū, Āśāpāliya, Mātṛnāma, Vāstospatiya, Laghu, Śāntigāṇa, Sāmmanasyāni, Arīholingāh etc.), more than sixty passages and a deal of ritual⁹.

The Kauśika Sūtra¹⁰ is the Saṁhitā Vidhi of the AV. This Sūtra is a pretty strict adherent of the school tradition of which it is a direct heir. It belongs to the school of the Saunakins and there is a close verbal relation between the Sūtra and the Saṁhitā. Both are definite and drastically practical. There are extremely few Atharvan hymns of which original practical purpose will not be found in this Sūtra. Very often the Kau. provides us with more than one or two quite different rites. The Sūtra has proved its value for the exegesis of the AV but it is more valuable for the ritualistic understanding of the Atharvan hymns. No doubt the Sūtra deals with something of the Śrauta (e. g. Darśapūrṇamāsa 1.6) but its terminology is not of the Śrauta sūtras. Nor is it purely a Grhya sūtra though it deals with Saṁskāras such as Jātakarma (27.7,8), Nāmakarana (58. 14ff), Upanayana (58. 3ff), Vivāha

8. Bloomfield, "On the position of the Vai. Sūt. in the literature of the Atharva Veda" .. JAOS. XI. pp. 375-388.

9. For the concordance of the passages in the Kau. and the Vai. see. Bloomfield. JAOS. XI. p. 385.

The ritual fully dealt in Kau. is merely touched upon in the Vai. Cf. Kau. 3.4 and Vai. 1.19 ; Kau. 24.36-31 and Vai. 1.14 For the preparation of the Śāntyudaka cf. Kau. 9.1 ff ; 17.1 ff ; Vai. 5.10 ; GB. I. 2.18.

10. The Kauśika Sūtra, Bloomfield's edition. JAOS. XIV.

(75. 6ff) etc. It is an account of the practices implied by and to be accompanied by the recitation of the Atharvan hymns. It is simply an Atharvan Sūtra with the traits of the Śrauta sūtra here and of the Grhya sūtra there. The Sūtra refers to the practices in vogue in the four schools of the AV—Śaunakiya, Aksala (Jājala), Jalada and Brahmanava,¹¹ and it also reports (85.7,8) the difference of opinion between the Śaunakin and the Devadarsin. The Sūtra also quotes mantra passages in Sakala pātha from the Paippalāda school though everywhere the hymns from the Śaunaka school are given by their Pratikas.

The special features of the Atharvan ritual—(1) For the ritualistic purposes the hymns of the AV are classified into various Gaṇas¹². This gaṇa method is chiefly adopted by the Kau. and corroborated by the Vai. and the Atharva Parīṣṭa-Gaṇamālā (32). These gaṇas or grouping of mantras are by no means exhaustive. A hymn or a verse may appear in more than one gaṇa in accordance with the ritualistic intention or in keeping with the wording of the hymn. As far as possible the Kau. seems to employ a hymn in a right context and tries to realise

11. cf. Keśava in his introduction to the Kau. Sūt. and Śāyana in his introduction to his commentary on the AVS.
12. Abhaya gaṇa (16.8; 104.3 note; 105.1 note) Abhisēka gaṇa (17.1), Āyusya gaṇa (5.18; 54.11 note), Kṛtyā gaṇa (39.7 note), Gaṇamālā gaṇa (26.33 note), Chātana gaṇa (8.25; 25.22; 80.12; 139.9), Takmanāśana gaṇa (26.1 note), Rudra gaṇa (Digyukte 15.25 note), Raudra gaṇa (54.14 note) Varchasya gaṇa (10.24 note), Vāstu gaṇa (8.23; 43.4; 120.9) Aparājita gaṇa (14.7; 26 note, 16.4; 139.7), Duḥsvapnanāśana gaṇa (46.9 note), Utthāpana gaṇa, Chitrā gaṇa, Devapuriya, Pañchāpatya, Viśvakarmā, Śarmavarma, Salila, Svastyayana, Kuṣṭhalīṅgāḥ, Śantātīya, Mṛgarāṇi, Arṁholīṅgāḥ, Āśapāliya, Apāṁ Sūktāni etc.

fully the suggestions inherent in the hymn. These hymns or verses are meant for recitation in accompaniment of the performance. Hence homogeneous hymns or stanzas are seen to be classed together in these *ganas*. The *ganas* are, of course, formed by the *pratikas* of the hymns.

(2) The Atharvan ritual is characterised by the use of *water*. Water is seen to be used in all sorts of practices—medicine, witchcraft, *Strikarmāṇi*, *Prāyaśchittāni* etc. including panaceas. It is used either for its own sake as holy water-*Śāntyudaka* (31. 21) or as a vehicle for all other remedies. To waters are especially devoted the hymns I. 4-6. They are used in the cure of diseases like dropsy (30. 11-13). Of particular importance is the water dug up by the ants *Upajika*. Even in repelling hostile agencies water is conceived as very efficacious.

(1) MS. IV. 8. 5. The *Maitrāyaṇi Sāṁhitā*¹³ also stated that “demons do not cross water.” In the consecration of a king, water has its special significance. The water used in the *Strikarmāṇi*, *Rājakarmāṇi*, *Bhaisajyāṇi* or *Prāyaśchittāni* may be for washing, drinking, sprinkling or for any other purpose which is suitable for the occasion.

(3) Generally all the Atharvan rites are with one fire and one priest. As water invariably appears in all the rites prescribed by the Kau. so also fire is used everywhere without exception. The Atharvan practices are accompanied by a quasi-religious performance in which the fire is kindled and in it offerings are made. The offerings may vary according to the nature of the practice. In a *Paustika* performance, the fire is given *Śānta* offerings¹³ while in

13. The “*Sāṁsthita homas*” as they are called in the *Śānta* performances.

Abhichāra, Ghora offerings are given in fire.¹⁴ The fire used may be a forest fire or the fire made from the birds' nests or even funeral fire was at times used. Fire was invoked as it was thought to expose the Yātudhānas and Raksases (III. 3. 26)¹⁵.

(4) In the Atharvan practices every sort of material was used—from vegetable kingdom, mineral kingdom, and manufactured things. Thus splinters, leaves, flowers, fruits, from different trees and plants, grass, grain, products of cow, porridge, rocksalt, poison, weapons, wood-shavings, wheels, musical instruments, bones, horns, hide, hair, ivory, living animals (such as frogs, birds, insects), metals (like gold, iron), shell, pearls, offensive things like dog's saliva, scourings of teeth etc.

(5) But these materials were mostly used as amulets (māji). A number of hymns of the AV betray the fact that they were intended to accompany the operations in which the amulets were tied on the persons. Such an amulet was first steeped in the mixture of curds and honey for three days, then an offering was made in fire and the amulet was tied on the Kārayitr by the priest. Mostly the amulets were of splinters of wood from particular trees, of metals, shell, pearls, and even of bones and hair. The idea of mājis is found in all the Vedic texts.¹⁶ Thus recitation of charms, tying of amulets, sprinkling of water, burning of fire, giving offerings—all these special features of the

14. The Samisthita homas were given a sinister turn (47.10). The oil of Ingida usually takes the place of Ājya in the witchcraft ritual. That oil too was at times dashed with poison (48.29-31).

15. G. M. Bolling, "Charms and Amulets" in the *Encyclopaedia of Religion and Ethics*.

Atharvan ritual go on simultaneously in a given performance.

(6) In the Atharvan performances the practising priest⁵⁶ is as important a factor as the water, the fire, the plant or the amulet used. It is he who is everything in the rite. As the Purohita he handles these materials and makes them efficacious. He knows when and how to perform the rites. He consecrates the king, takes oaths with him, undergoes a part of the ceremony, secures success for him and finally gets his Dakṣiṇā as the reward. He is adept in witchcraft practices and he is a physician, magician, priest, adviser, protector, philosopher and friend—all in one. Without him nothing can be done. He recites the mantras, enkindles fire, offers oblations, washes the patient, ties the amulet and drives away both the disease and the demon of disease. He commands a wide range of knowledge—he knows the names and properties of plants, he can foretell the effects of omens, he can avert calamities, he knows the use of weapons, he marches with the king to the battle-field, he can fight and lay traps for the enemy and as Bhṛgvāṅgirovid he has his place reserved as the supervisor in the Vedic ceremonies. He wields his staff against the sorcerers and equally wields his influence to pacify the wrath of Varuna. In the entire sphere of domestic rites, householder can not do without his Atharvan priest, who is indispensable to the poor as well as to the rich. He is equally helpful to man and

16. cf. Atharva Parisista (2) "Rāstrasaṁvarga".

"अथर्वा रक्षते योरं अद्भुते शमयेत्तथा ।
 अथर्वा रक्षते याः चहस्य पतिरक्षिराः ॥
 दिव्यान्तरिक्षमौमानासुतपातानामनेकथा ।
 शमयिता ब्रह्मवेदः तस्माद्विषिणतो भृगुः ॥
 ब्रह्मा शमयेभाष्वुर्नच्छन्दोगो न वहृचः ।
 रक्षांसि रक्षति ब्रह्मा ब्रह्मा तस्मादयर्वदित् ॥

woman, young and old, in private and in public. Thus the whole field of the Atharvan practices is the stage for the activities of the Atharvan priest.

(7) Symbolism is the soul of the Atharvan practices. In them the shooting of an arrow stands for release of checked urine, the milk of the cow with a calf of the same colour stands for harmony, the loosening of the joints of house stands for the loosening of the foetus, the turban of Muñja grass if put down means depositing of the disease, the bad signs are removed by washing, the disease jaundice can be transferred to yellow birds or fever to frog, honey symbolizes agreeableness, the disease Kṣetriya can be buried in a kṣetra (field), the chips of a tree and a creeper which have embraced each other would win the love of a maiden, the burning of chaff would mean the destruction of enemy or the shaking of pebbles would scatter goblins and ogres. Thus, throughout, the rites prescribed by the Kau. Sūt. are based upon transparent or obscure symbolism. The ceremonies are of greater interest on this account.

I Medical Practices—In the treatment of a patient suffering from fever (Takman)¹⁷, the patient is washed off with the water in which a heated axe is quenched¹⁸ (Kau. 25. 26) by the practising priest while he recites I.25. According to Keśava this performance is undertaken in all kinds of fever उद्दमेष्यम्—नित्यज्वरे, वेलाज्वरे, सततज्वरे, एकान्तिकज्वरे, चातुर्थिकज्वरे च । and also according to Sāyana. The Kau. prescribes a different treatment at 29.18-19. “The priest while reciting

17. AV. I. 25; V. 22; VI. 20; V. 4; and XIX. 39 are exclusively devoted to the cure of Takman. The *Ganamālā* (Atharva Parīṣṭa, 32) presents not less than 19 hymns supposed to be devoted to the cure of fever. See, Kau. 26. 1 note.

18. “यदमिरिति परद्वं जपेस्तापयति काययत्यवसिष्यति ।

V.22 gives the patient a gruel made of roasted grain to drink. The dregs of the gruel, he pours, from a copper-vessel into fire derived from forest fire.”¹⁹ Again at Kau. 32.17 appears a quaint performance in connection with fever: “While reciting VII. 116, he does as in the case of the birds”.²⁰ (i. e.) *He ties a frog that has stripes like reed upon his body* by means of a blue and red thread, by the arm-pits to a low couch upon which the patient is made to sleep and sprinkles him. The Kusta plant is specific against fever (V. 14.1, 2) and also Jaṅgida (XIX. 34 & 35).

In the treatment of **Diarrhoea** (Atisāra, Āsrava) “the priest *ties a stalk of Muñja reed with a cord made from the same plant*, as an amulet upon the patient. Having ground up a natural lump of earth and earth from an ant-hill, he gives a solution to the patient to drink. He then smears him with ghee and finally blows his rectum,²¹ while reciting I.2 and II. 3 (Kau. 25. 6-9). *The water produced by the ants Upajikā* is given to the patient to drink in water (Kau. 25.7).

If the patient is suffering from **retention of urine** and **constipation** (Mūtrarodha), the practising priest ties on his body a substance like “*Haritaki*” (gall-nut) or “*Karpūra*” (camphor) which promotes micturition, while reciting I. 3. Then he gives him to drink a solution of earth from a mole-hill, “*Pūtikā*”, pulverized dried “*Pramanida*” each mixed with wood-shavings. Then while reciting the last two stanzas of I. 3 he gives to the patient enema and makes him

19. लाजान्पाश्वति । दाये लोहितपात्रेण मूर्ख्नि संपातानानवृति ।

20. नमो रुतयेति शकुनीनिवेदिकाजिमज्जुर्कं नीललोहिताम्बां सुशाम्बां सकक्षं वच्चा ! Dārila explains this as:—शकुनीनिवेदि करोति मन्त्रोज्जानधस्तत्पै छरितसूत्रेण स्वयज्जूर्धादु वच्चेति आदिवत् । इविकेव रेखा यस्य स इविकाषिः । ते नीलसूत्रेण लोहितेन च सह कक्षाम्बां वच्चा शकुनीव करोति । So also Keśava.

21. अपाने धमति (Dārila) अपानशिष्मनाडीवणमुखामां धमलम् । (Keśava, Sāyana).

take a ride in a vehicle. He then shoots an arrow and finally *opens the urethra by probing the bladder with a copper instrument*. After the operation is over, the priest pours 21 barley grains upon the suffering part of the patient's body. A decoction of "Åla" (a creeper), lotus root and "Ula" (musk) is given to the patient to drink (Kau. 25. 10-18).²²

In the case of the **inherited disease** (Kṣetriya)²³ which

(1) "क्षेत्रं गर्मस्थानं
तत्रोत्पत्त्वात् ।"
the scholiast at
TB. II. 5. 6. 3.
VS. XXIII. 30, 31.
MS. III. 13. 1.
TS. VII. 4. 19. 2.
TB. III. 9. 7. 2.
SB. XIII. 2. 9. 8.

is a kind of consumption, the practices of Kau. (26. 41-43 ; 27. 1-4) are both long and obscure. "The priest washes the patient outside of the house while reciting II. 8. 1, 2 at dawn. Then while reciting II. 8. 3 he pulverizes the plants mentioned in the stanza, natural mud and mud from an anthill, sews this

up into the skin of a freshly killed animal and fastens it as an amulet upon the patient. Then while reciting II. 8. 4 he places a plough²⁴ with its span of cattle over the head of the patient and pours water over it. Then he pours dregs of ghee into a vessel full of water and places within an empty house while reciting II. 8. 5. More dregs of ghee are poured into an old ditch in which grass from the thatch of the house has been placed. The patient is then placed into the ditch and the priest gives him the water

22. cf. Wise, "Hindu System of medicine" pp. 359-370.

23. AV. II. 8 and 10; III. 7 and also IV. 18. 7; and V. 30. 4 are meant to drive out Kṣetriya. Dārila defines it as कौलो व्याधिः at Kau. 26. 43. वितुपर्यगतः क्षेत्रियरोगः कुष्क्षयरोगः प्रहृणीदोषः सर्वशरीरस्फोटकारः। Kesa at Kau. 27. 4 and Sāyana at II. 8. 1. cf. Pāṇini V.2.29. V. W. Karambelkar. "Kṣetriya" in I.H.Q. XXX. No. 1. March 1954. pp. 1-10.

24. 'पृष्ठमयुक्तस्य हृलस्य अपस्तात् व्याधितमवस्थाप्य' Sāyana.

to drink and lets him wash himself with water. Again, at Kau. 27. 29-31 a different treatment is given: "While reciting III. 7 the priest fastens an amulet made from the

horn of an antelope⁽¹⁾ 25 upon the patient,

(1) ŚB. III. 2. 2. 20. gives him water to drink and lets him

Āp. Śr. X. 9. 17. wash himself with water. At dawn, he

sprinkles him with water which has been warmed by quenching in it a kindled piece of an antelope's skin pierced by peg.²⁶ The patient is then offered as much barley as can be taken up by a single grasp of his hand. Then food is given to him.²⁷

For Rājayakṣma⁽²⁾ (venereal disease) the Kau. (27.

32-33) recommends the following

(2) RV. X. 97. practice: "The patient is given to eat

porridge containing rotten fish. He is

taken to the forest and at dawn he is sprinkled with water

which has been warmed by quenching in it the burning sesame, hemp, cowdung, and sacred fire-wood—all of which

are gathered in the forest. This practice

(3) RV. X. 161. is undertaken with the recitation of III.

11.⁽³⁾ But in another rather obscure

practice about this same disease at Kau. 32. 11 an amulet

consisting of *the string of a lute*, a part

(4) AV. VII. 76.3 of the lute and three pieces of "Virina"

mentions Jāyanya which is, perhaps, plant that have fallen off themselves, is

the same as Jāyenya tied upon the patient while VII. 76⁽⁴⁾

in TS. II. 3.5. 1-3 is being recited.²⁸

25. Sāntikalpa 17, 19.

26. "शङ्खधानज्वालेन.. अवसिंशाति।"

27. The splinters of the holy Kāmpila wood are also used against Kṣetriya (Kau. 27. 7).

28. "वीणातन्त्रीखण्डं वायस्पदं शङ्खस्त्रणं वा संपात्य अभिमन्त्र्य वर्णनीयात्।" Sayana.

In connection with **Apachit** (scrofulous swellings) or **Gandamālā**²⁹ (tumours) the practices stated at Kau. (30. 14-6) are "While reciting VI. 25 ; 55 leaves of the "Paraśu" tree are kindled by means of pieces of wood. The boiled sap of the leaves is smeared upon the sores with a stick of the same wood. The sores are then smeared with a pulverized shell and with the saliva of a dog and subjected to the bites of leeches." Further, " While reciting VI. 83 rock-salt is ground up, placed upon the sores and spat upon (Kau. 31. 16-17)." Again, (Kau. 32. 8-10) in a different practice, " With a bow made of ' Dārbhyūsa '³⁰ bamboo having a string made of black wool, the pustules are hit with arrows of black colour and having black wool at its tips." While doing this the first two vss. of VII. 74 are to be recited. The same act of hitting is repeated by bringing the bow nearer. The patient is then washed off, at dawn, with water which has been warmed by quenching in it burning bunch of wool.

The practices connected with **Jaledara**³¹ (dropsy) are very simple. In a purely symbolic practice (Kau. 25. 37):- "The patient is sprinkled over the head with water by means of 21 tufts of Darbha grass together with reeds taken from the thatch of a house by the priest while reciting I. 10 ", or while reciting VI. 24 water is drawn from a stream along with its current and sprinkled upon the patient (Kau. 30. 13).³² Again, " The priest while reciting

29. **Gandamālā**—tumours of the neck.

AV. VI. 25; 83; VII. 74; 76.

V. W. Karambelkar "Apachit" in Annual Bulletin, Nagpur University Historical Society, Oct. 1953-55. pp. 23 ff.

30. According to Sāyana " Dārbhūsa ".

31. AV. I. 10; VI. 24; 127 etc.

32. This is according to Dārlīla. Keśava treats it broadly for pain in the heart, dropsy and jaundice.

VI.127 anoints the patient with powder obtained by pulverizing a chip of 'Paliśa' wood of the width of four fingers; the dregs of ghee are poured upon the head of the patient during the recitation of VI. 127 (Kau. 26. 39). Or, "A hut is built at a point of land between two rivers that flow into one another. The patient suffering from dropsy is washed there by bunches of grass. Then he is washed off again (Kau. 32. 14-15).³³

For the cure of **Pakṣahata** (paralysis) the Kau. (31. 18-19) rubricates VI. 80. The practice given is as follows: "The paralysed part of the body is rubbed with earth taken from the foot-print of a dog, while keeping the part in quick motion. Then the part is fumigated by burning an insect taken from a dog. The hymn is to be recited when the whole performance is being carried out."

In the cure of **Pāṇḍu, Kāmila, Kāmilaka** (Jaundice)

"The priest recites I. 22; gives to the patient water to sip which is mixed (1) RV. I. 62. 9. with the hair of a red bull,³⁴ (i. e.) having poured water upon the back of the bull, he lets the patient drink it. He then ties on amulet steeped in cow's milk anointed with the dregs of ghee, the patient sitting on the skin of a bull which is pierced by means of pegs. The patient is afterwards given milk to drink and a porridge of "Haridrā" to eat. He is anointed with the remnants of the porridge and additional untouched porridge is placed on his couch. Three *yellow* birds "S'uka", "Ropanākā" and "Hāridrava" are tied to the foot of the couch by their left legs. The patient is washed off upon these birds. He is then given a stirred drink and made to step forward and asked to address the birds. Finally the amulet of hairs from the breast

33. Nakṣatrakalpa 14. Atharva Parīśiṣṭā 13.3.

of a red bull glued together with lac and covered with gold is tied upon the patient (Kau. 26. 14-21).

Śvetakuṣṭha³⁴ (white leprosy) is cured by I.23 and 24.

(1) TB. II. 4. 4. 1. 2.
For symbolic removal of leprosy by the sacrifice of a white cow See,
Kat. Sr. XV.
3. 37.

The practices connected with these hymns are given at Kau. 26. 24-22. The practising priest while reciting the two hymns rubs the sores of the patient while they are red. He smears them with the substances " Bhringarāja ",

" Haridrā ", " Indravārunī " and " Nilikā ". He then cuts the white scurf and having covered the patient performs the rite to the Maruts (i. e. puts the patient to sweat).³⁵

(2) Hṛdayaśṭla
TS. VI. 4. 1. 4.
Āp. Sr. VII. 8. 3.
ŚB. III. 8. 5. 8.
Kat. Sr. V. 11. 26.
Lat. Sr. V. 4. 6.

Śūla³⁶³⁵ (rheumatism, neuralgia or colic) is treated by the Kau. (31. 7) in connection with VI. 90. The practice about it consists only of fastening an amulet of spear (शूले लोहमणिः पाषाणो वा)

upon the patient while the hymn is being recited by the patient.

Even the treatment of Balāsa³⁶ (phelegm)—Ślesma according to Keśava, given by the Kau. (29. 30) is insignificant. According to it, " A reed is placed into water of a river and then the patient is washed with the water of a river by means of a branch of a holy tree,³⁷ so that water flows down upon the reed. The hymn VI. 14 is recited throughout."

34. Kau. 41. 1-7.

35. " अथ हृदये वा उदरे वाऽऽस्ते सवर्णे वा शूले उत्पन्ने " (Keśava).

36. AV. V. 22. 11; VI. 14; 127. V. W. Karambelkar " Balāsa " in the Journal of Ganganath Jha Institute Vol. XIII. Nov. -Aug. 1956. pp. 131 ff.

37. For the Śāntavṛkṣas see Kau. 8. 15.

In the treatment of **Kāsa** (cough), **Slesmapatana** (expectoration) and **Ariṣṭa**³⁸ (epilepsy) at Kau. (31. 27; 28. 15), "The patient takes a few steps away from his house, having fed himself with a churned drink and porridge, while reciting VI. 105 and 107."

The practices at Kau. 26. 1-9 in connection with I. 12 as described by Dārila as "Śirorogabhaiṣajyam" and by Keśava as "Śirsaktiśirovedanāyām" are mainly against Śiroroga, Śirsakti (headache). According to them, the priest, while reciting I. 12 gives the patient to drink fat of some animal, honey, ghee and sesame oil. He covers the head of the patient with a turban (1) SB. VI. 3. 1. 26. made of Muñja³⁹ (VI. 6. 1. 23. grass. The patient goes with fried grain in his left hand in a sieve and scatters it with his left hand. The priest proceeds with the patient in front of him³⁹, with the sieve and the turban in his left hand and a bow-string and an axe in his right hand. They go to the spot where the patient was seized by the disease and put down the sieve and the turban and the bow-string and return home. At home the patient puts ghee in his nose and the priest, supporting the head of the patient with a staff of bamboo having five knots, mutters the hymn.

AV VI. 16 is a charm against **Akṣiroga** (ophthalmia). The Kau. (30. 1-6) gives the rite about it as follows: "While the hymn is being recited, an amulet from the stem of mustard plant anointed with the dregs of mustard oil, is fastened upon the patient. The leaf of the same plant mixed with oil is given to the patient and also four fruits of the "Sāka" tree. A paste made from the sap of the

38. "अङ्गस्पन्दनकलहभूतादि" Dārila.

39. "व्याधितं अप्रे रुत्वा" (Keśava).

plant is smeared upon the eyes of the patient. The remaining sap is given to the patient to eat."

For the healing of *Asthibhaṅga*⁴⁰ (bone-fracture) the Kau. (25. 5-6 and 28. 14) gives two treatments in connection with IV. 12. The practice consists in sprinkling

(1) Gob. Gr. III. 8. 1. ff. the patient at dawn with a decoction
Gṛhyasasthagraha of 'Lāksu' plant, giving to him to drink
II. 59. the "Prśataka"⁽¹⁾⁴¹ mixed with ghee
and milk and finally anointing him with it⁴².

The *Vraṇa* (wounds) is of various kinds. In a treatment of wounds given at Kau. 26. 38, it is recommended that the patient should be given pepper corns to eat in accompaniment of the recitation of VI. 109.⁴³ For the wounds without opening—*Aksata Vraṇa*⁴⁴, the Kau. has a special treatment at 31. 11-15. in connection with VI. 57. The ritual is based upon the remedy known as 'Jālāṣa'⁴⁵ which
(2) Nil. Up. 3. is the special gift of Rudra.⁽²⁾ Jālāṣa
means the urine of a cow. The tumour is moistened with the urine; it is thrown upon the tumour and the tumour is washed and smeared with the scourings from the teeth and with the pollen from the bunches of grass.

There is only one hymn in the AV (I. 17) as a charm against the excessive flow of blood⁴⁶. The perfor-

40. "अस्थिमङ्गे रुधिप्रवाहे शरामिपातादैमेपञ्चम्।" (Keśava).

41. Cf. Kau. 49. 15.

42. Dārila describes this as a cure for wounds. (अस्थो मेपञ्चम्।).

43. Dārila calls it as Kṣiptabhaiṣajyam while Keśava and Sāyana regard it as a cure for wounds.

44. Bloomfield identifies Aksatavraṇa with tumour. AJP. XI. 321 ff.

45. Cf. Wise, "Hindu System of Medicine" p. 117.

46. "अथ लोहितं वृत्ति शरीरमप्ये वदिष्व, सुधिग्रगे स्त्रीरजसोऽतिप्रवर्तते च भैषज्यम्।" (Keśava).

mance connected with it as given by the Kau. (26. 10-13) is as follows : "The practising priest, as he recites I. 17 strews sand and dust around the wound with a bamboo staff having five knots (on the wound according to Keśava). Then he strews sand and dust. The mud from the marsh is tied on. A solution of it is given to the patient to drink and also a mixture of curds and ground sesame together with four tips of millet grass (*the bandage of sand and dust* "सिकतावनी धनुर्" is mentioned in the mantra itself).

Tṛṣṇā (excessive thirst) caused by some disease receives special treatment in AV II. 29 with the connected practices at Kau. 27. 9-13. The interesting practices are as follows: "While the priest recites II. 29 at day-break, the patient and a healthy person sit back to back. The patient faces the east. The performer then stirs a drink in a cup of "Vetasa" by means of two reeds on the head of the patient and then gives it to the healthy person. Thus the thirst of the patient is transferred. *The patient is then given freshly drawn water to drink.* Finally, while reciting II. 29.6 (c, d) the two are covered with one and the same garment and are given the stirred drink to drink."

More interesting are the practices given by the Kau. (30. 8-10) for the "**Keśavṛddhi**" (growth of hair), in connection with VI.21. But to some extent they are obscure: "The person desiring growth of hair is washed off, as the hymn is being recited, with water heated by burning plants that have grown upon the earth under trees. His head is washed with an effusion prepared by heating dice in water and also from that prepared from two "**Nikatā**" plants.⁴⁷"

47. **Nikatā** - Yellow curcuma (?) **Daruharidrāharidre** (?) - **Dārila**; **Haridrākvāthodakena** - **Sāyana**.

(1) AB. VII. 31. 3.
TS. IV. 4. 5. 1.
KS. XL. 4.
Viṣṇu. XLVII. 7.

Elsewhere in connection with VI. 136; the Kau. (31. 28) recommends the fruit of the plant "Nitatnī"⁽¹⁾⁴⁸ together with "Jivi" and "Alākū". All of these are concocted into a solution and poured upon the head of the person desirous of growth of hair. The performance is to be undertaken at early morning by the practising priest, who is clothed in black and who has taken black food.

To promote virility of a man IV 4 and some additional mantras given at Kau. 40. 14 ff.⁴⁹ are recited. During the recitation the plants "Ucchusmā" and "Parivyādha"⁵⁰ are dug up with an iron instrument. Two decoctions of these plants are poured into milk. They are drunk having placed a bow into the lap. The person is to sit on a stake or a pestle while the performance is carried through.⁵¹

There are a number of hymns in the AV which are used by the Kau. in connection with poison-cure.⁵² These performances in the Kau. are in honour of Taksaka - the

48. The word Nitatnī designates a personification of one of the bricks of the fire-altar, in AB, TS, KS and Viṣṇu. In TB. III. 1. 4. 1 it means one of the stars from Kṛttikā.

49. यो त्वा गन्धवो अखनद् (AV. IV. 4)

यूष्मस्ते खनितारो वृषत्वमस्तोषये—
यूषासि यूष्यावति यूषणे त्वा खनामासि

They are not found in any known Saṃhitā. The Scholia of Dārila designates these as कृत्यना.

50. उच्चुमा - कपिकच्छु (Dārila & Keśava) कपित्यमूलम् (Sāyana) उच्चुम् is also a name of द्वः cf. उच्चुम् कल्प (Atharva Parisista 36.) परित्याप - सुरवालकः, सूक्रवालकः (Dārila)

51. Also see the treatment of VI. 72; 101; VII. 90 at Kau. 40. 16-18; 36. 35-7.

52. AV. V. 13 (Kau. 29. 1-14); IV. 6; 7 (Kau. 28. 1-4); X. 4 (Kau. 32. 20-25); VI. 12 (Kau. 29. 28-29).

mythical serpent deity. In one of such performances, "While reciting IV. 6 (Kau. 28. 1-4) in low voice, making an obeisance⁵³ to Taksaka Vaisāleya the

(1) Divine folks are serpents themselves practising priest gives to the patient water to drink and sprinkles him with water. The same performance is repeated with water in which the pieces of "Krmuka" tree are placed. The priest then sprinkles the patient with water warmed by quenching in it a heated old garment or a heated old skin of an antelope or a heated wisp or a broom.⁵³ A mixed drink is stirred by means of two arrows whose points are daubed with poison and turned upwards, in a water-vessel which has been *smeared with the dregs of ghee*. Then lumps of earth are broken into it, when the hymn is being recited stanza by stanza. The mixture is given to the patient till he begins to vomit. Finally *the patient is given yellow curcuma to drink (IV. 7. 2. 3).*" In another performance which is in continuation of the one just mentioned (Kau. 29. 1-14) in connection with V. 13.⁵⁴ The poison (2) cf. RV. I. 191. is confined with the second⁵⁴ stanza. The priest walks about the patient towards the left, fastens a bunch of grass to the tuft of the patient's hair. The poison is driven forth (st. 5). The wound caused by the serpent's bite is rubbed with grass which is then thrown at the serpent or in the direction in which it has disappeared. This part of the performance takes place on the spot where the patient was bit by the serpent (St. VII. 88. 4). The poisoned person is sprinkled with water heated by quenching in it reeds from a thatch mixed with the grains

53. कृमुक्षाकर्ल संक्षय दूर्णजरदजिनावकरज्वालेन (28.2)

जीर्णवासुः ... उकरटिकातृग्नामि पतितमार्जनिकाशकलैः (Sayana)

54. "द्वृतीव्याप्रहृणी...करकवन्ध इत्यर्थः" (a rope is fastened about the patient when st. 2 is recited).

of sesame with the recitation of st. 5. The bow-string is fastened upon the patient with st. 6. The patient is given a drink of water mixed with earth from the bee-hive⁵⁵ with st. 7 and 8 and also water mixed with the excrement of the porcupine. The priest then feeds the patient with meals with the prick of the porcupine that has three white stripes (st. 9). Finally, the patient is given to drink from a gourd (Alabu-st. 19) which is then tied to the naval of the patient. AV X. 10 is also a poison charm. In the practices connected with it in Kau. (32. 20-25) Paidva⁵⁶ forms the chief feature in the removal of poison. The practices are as follows: In the beginning the rites connected with IV.6 are to be performed. Then having ground up Paidva the person bitten puts it in his right nostril with his right thumb. If afraid of the serpents, he hides the Paidva in his garment. The patient is then rubbed from head to foot; the wounded part is heated with the torch; the torch is then thrown at the serpent or in the direction of the serpent on the spot where it had bitten the patient. In connection with VI.12 the practices are repeated (Kau. 28.28-29) only with the difference that the patient is quickly given Madhusibham (honey-mixture?) before

the performance is undertaken. The ants

(1) Upajikā, Upajivikā, Upajikā⁵⁷ were supposed to be endowed
Upadikā, Upadipikā with healing water. At Kau. 31. 26 in
VS. XXXVII. 4. connection with VI. 100 that water is re-
Kat. Sr. XXIV. 1. 6. TB. I. 1. 3. 4. commended as a solution with warm water
TĀ. IV. 2. 3. for smearing the body of the patient and
Āp. Sr. V. 1. 7. an amulet of earth from an ant-hill.

55. Madhūdvāpa - Madhuvṛksamṛttikā according to Keśava.

56. Bergaigne identifies Paidva with "the steed of the sun" (La religion Védique" II 451-52, 498). But in the practices of Kau. (30. 20 ff; 35. 4, 8 etc), it seems to be some insect. cf Keśava - " पैद्व हिरण्यवर्णसहवा: कीटः चित्रितो वा स पैद्व इसुच्यते । " (at Kau. 32. 23).

57. Bloomfield, AJP. VII. 482 ff; Atharva Parīśiṣṭā 67. 2.

There are three charms in the AV (II. 31; 32; V. 23) ⁵⁸

as charms against worms. ^{(1) 59} Of these
 (1) TÂ IV. 36.
 Āp. Sr. XV. 19. 5.
 Gob. Gr. IV. 9. 19.
 Maht. Brâh. II. 7.
 MS. III. 14. 11.
 TS. V. 11. 1,
 VS XXIV. 30.
 RV. I. 191.

the first two are general charms against worms and the last one is a special charm against worms in children. The practices connected with the former are given at Kau. 27. 14-20 and are as given below: With the recitation of II. 31 an oblation of "Khalvaniga" (?) "Al-

gandu" (a worm) and "Banana" (?) mixed with ghee, is offered. The young worms are wound round a black-spotted arrow from right to left. That arrow is roasted in fire making the worms as fire-wood. With the face turned to the south dust is thrown and scattered over the patient with left hand. The patient grinds up the dust and lays ordinary fuel on fire.

For the worms in children, the Kau. (27. 14-20) prescribes practices in conjunction with II. 31 and V. 23. They consist of reciting V. 23 with the use of "Karîra" for the rite of arrow as mentioned above.⁶⁰ The practising priest then places the child on the lap of its mother to the west of fire. He beats the bottom of a pestle and anoints it with butter. With it he warms the palate of the child by pressing it three times. He then anoints the child with the mixture of "Sigrapatra" and butter. He meshes 21 dried roots of "Usîra" till their surface is burned while reciting V. 23. 13 (c, d.) He gives them to the sick child. Finally the child is washed with 21 Usîra roots.

58. For the interpretation quite of a different and rather fanciful nature see, "Indian Culture" Vol. II. pp. 93-113.

59. Wise. "Hindu System of Medicine" pp. 307; 348 ff.

60. Instead of the arrow, young worms are wound round the stalk of Karîra and then they are roasted in fire with the stalk.

The "Sarvabhaiṣajya"⁽¹⁾ (cure for all diseases) hymns of the AV are included by the Kau. in

(1) RV. X. 163. the so-called Āṁholingagāṇa and the
Mant. Brāh. I. 17.1-6. Āyusyagāṇa.⁶¹ The practices connected
Pār. Gr. III. 6. 2. with them are quite general in nature
Āp. Gr. III. 9. 10. and mainly consist of sprinkling and
washing the patient with water mixed with dregs of ghee
(27. 27-8), and also leaves of "Kāmpila" (28. 8) or
"Kuṣṭha" (28. 13) or "Yava" (28. 17-20). After the
washing the Yavamāṇi or the Varāyamāṇi is tied. The
water dug up by the ants Upajīka and the earth from ant-
hill are used in this connection. No strict line of demarca-
tion can be drawn between Atharvan prayers for long life
(Āyusyāṇi) and those for prosperity (Paustikāṇi). But
in such cases the Kau. mainly recommends: "Āñjanamāṇi"

(2) For the legend 10; 58.8);⁶² "Śankhamāṇi" (IV. about Parṇa see 10; 58.9); "Parṇamāṇi" (III.5; 19.2 2)⁶³
RV. IV. 26 and 27. etc. which are all prescribed for a Brahmin-
youth at the time of his investiture.

II Witchcraft Practices—The boundary-line between disease and demonology is very obscure in the Atharvan. Abhichāra (witchcraft and sorcery) is two-fold that directed against human enemies (Yātudhāna)⁽³⁾ and that directed against inhuman powers (Rakṣases, Kīmī-
(3) RV. III. 30. 14ff; VII. 104. dīns, Piśāchās etc.). The Chātanagāṇa⁶⁴

61. Āṁholingagāṇa – II. 33; III. 11; IV. 13; V. 30; IX. 8 but compare the Gāṇamālā, Atharva Pariśiṣṭā 32. 31. The Sarvabhaiṣajyakarāṇī are included by the Gāṇamālā in the Gāṇakarmagāṇa 32. 24.

62. Also Śāntikalpa 17 and 19; Atharva Pariśiṣṭā 4. 1.

63. The Chātanagāṇa-Kau. 8. 25. – AV. I. 7. 1; 8. 1; II. 14. 1; 18. 3; 25. 1; IV. 20. 2; 36. 1; 37. 1; V. 29. 1; VIII. 3. 1; The Gāṇamālā-Atharva Pariśiṣṭā 32. 3 gives the same list with the addition of AV. I. 16. 1; 28. 1; VI. 32. 1; 34. 1; cf. Śāntikalpa 16. V. W. Karambelkar. "Atharvan witchcraft". in Annual Bulletin of the Nagpur University Historical Society, Oct. 1947. No. 2. pp 16 ff.

of the Kau. catalogues such hymns of the AV as are employed in the witchcraft practices.

The practices in connection with Piśāchaśamana (to chase away ghosts) mainly consists of digging of a ditch near fire, filling it with hot water, sacrific-

(1) Śāyaṇa quotes Āpa-
stamba Srauta Sūtra
where a rice cake is
offered to Agni for
slaying Rakṣases
and Piśāchas,

ing a rice-cake⁽¹⁾ after circumambula-
ting the fire with the recitation of VI.
32 (Kau. 31. 3) or " tying of the
amulet of "Aralu" with the reciting of
III.9 after giving to the person possessed,

a staff and a weapon and fumigating him with the smoke of burning grain-chaff (Kau. 43. 1-2). The burning of chaff, spell, offal of grain, woodshavings generally appear in charms against Bhūta and Piśācha. The plant " Prśniparnī " ⁽²⁾ (II. 25) mixed with the dregs of ghee and smeared upon the

(2) " यजोऽसि यावयास्मद्
द्वैः । " TS. I. 3. 1. 1.

SB. III. 6. 1. 11.

Hir. S. IV. 2. 42.

(3) see. TS. VII. 3. 11.
1 and the comment
on it.

patient destroys demons, Piśāchas and especially Kanyas who bring about miscarriage (Kau. 26. 36). Yavamaṇī⁽²⁾ (amulet of barley) is to be tied upon a patient who is in fear of Piśāchas and Yaksas (II. 7; Kau. 26. 35). The amulet of " Jaṅgīda " ⁽³⁾ is very potent against all hostile demons and sorcerers.

It is a specific against " Viskandha " ⁽³⁾ and " Saṁskandha " (Kau. 43. 23).

64. *Prśniparnī*— Māsaparnī according to the commentator of Kāt. Śr. XXX. 7. 17 or Laksmaṇā, a plant with red spots on its leaves. It is Putrajani according to Bhāvaprakāśa I. 208. It is variously called as Putradā, Putrakandā, and Purīskandā. It cures barrenness of women. The Amarakośa describes it as a plant with hairy leaves and coloured spots. According to Suśruta I. 377. 7 the plant mixed with milk serves as a preventive against miscarriage (Garbhasrāvē).

65. Jaṅgīda is particularly praised in II. 4; XIX. 34; 35.

To chase away Rakṣases the following performance should be undertaken. The performer should eat milk-porridge while reciting VI. 22. 2. The porridge should have been cooked upon a fire built of birds' nests (Kau. 29. 26). The talisman called "S'ākala" consisting of the splinters of ten kinds of wood if fastened upon a person with the recitation of II. 9 and if he is rubbed by ten friends, he is freed from "Brahmagraha". (Kau. 27. 5).

The holy work can be frustrated by a

(1) TS. II. 2. 9. 4.

TB. I. 7. 3. 7.

hostile sacrifice to Rakṣases.⁽¹⁾ It is to be performed with VI. 54 and VII. 70. In

(2) MS. I. 10. 20.

such a sacrifice chaff is offered by means of a leaf of middling size.⁽²⁾ *The Rakṣases thus pleased with such a sacrifice kill the enemy and frustrate his holy work* (Kau. 48. 27-28).

Three hymns (entitled Mātrnāmāni (II. 2 ; VIII. 6 ; VI. 111 ; Kau. 8. 24))⁶⁶ are according to the scholiasts, accompanied by rites for the cure of persons possessed by demons. As the hymns contain such words as Apsaras or Mātar they might have been intended to accompany rites to scare away the Apsarases. The rites described at Kau. (26. 29-32) support this conjecture : " Pulverized fragrant substances mixed with ghee are sacrificed. The patient is anointed with the remains and placed upon the cross-road.⁶⁷ A basket of Darbha grass containing a coal-pan is placed upon his head and upon the coal the fragrant substances are again offered. The patient goes into a river against the current and throws the same substances into a sieve. Another

66. The Atharva Parīṣṭa-Ganamāla (32. 4) adds AV. IV. 20

67. For cross-road see Kau. 27. 7.

Oldenberg, " Die Religion des Veda " p. 267.

(1) Unburnt vessel is used in witchcraft practices even outside Atharvan.
SB. XIV. 9. 4. 11.
Brh. Up. VI. 4. 12.
Its fragility—
SB. XII. 1. 3. 23.
Manu. III. 179.

person washes him off from behind. The fragrant substances moistened with ghee are again poured into an unburnt vessel.⁽¹⁾ It is placed under a three-footed basket of Munja grass. Lastly it is tied to a tree on which there are nests of birds." The plant "Ajaśringi"⁽²⁾ is used in connection with IV. 37 (Kau. 28. 9-11) against Piśchas, Apsarases and Gandharvas. The practices consist of reciting IV. 37 while pulverized Śami⁽³⁾ is put into the food of the patient with cosmetics. Śami is scattered around the house of the patient.⁽⁴⁾

Abhichāra against human enemies as stated in the Kau. is very fierce. Many a performance is unsavoury and obscure. Everywhere intense hatred for Sapatna is reflected (Anukramani—"Sapatnakṣayakāmāḥ"). In such hostile practices the Samsthita homas-final oblations take a sinister turn⁽⁵⁾ (Kau. 47.10). "Sacrificial grass is spread

(2) TS. II. 1. 5. 7.

with the thumb. Śara (grass-reed or arrow?) is thrown upon it from a basket

(3) "एव (अस्त्वः) वे वनस्पतीन् सपलसाहः"⁽⁶⁾ made of Kavindu.⁽⁷⁾ By means of a leaf of a red Aśvattha⁽⁸⁾ an oblation of Ingida

oil, dashed with poison is offered⁽⁹⁾ (VI. 75; Kau. 48.29-31). "The amulet of Aśvattha which has fastened itself upon Khadira is tied when III. 6 is being recited, after duly anointing it and pouring oblation on it.

68. Ajaśringi-Meṣaśringi (Dārila), Viśāṇi (Sāyana).

69. Śami is not mentioned in the charm (IV. 37) but Kau. uses Śami in place of Ajaśringi. Are the two one and the same?

70. According to Kesiava and Sāyana these practices are "Sarvabhūtagrahabhaiṣajyam".

71. See Kau. 6. 3 in connection with VII. 97.

72. This is the "Nairbādhyā Havis" cf. VI. 75. 1.

Then fetters equal to the number of enemies are anointed with Ingida oil and being tied by thread are placed into a Soma-vessel. *They are dug into the vital spots (of course of the effigy) of the enemies. A boat is then pushed off by means of a branch of Aśvattha* while reciting II. 6.8 and IX. 2.4. The fetters are caused to float down in water while III. 6.7 is being recited.

In Abhichāra practices a special staff is to be used. It is called "Bhāradvājapravraska" (Kau. 47.12; 14; 16; 18;

(1) There are points of contact between this hymn and RV. VI. 52; VII. 104.

48.22). While using it against the enemies (Kau. 47.25-29) the hymn II. 12⁽¹⁾ is to be recited; the foot-print of the enemy is to be cut with the leaf of "Parasu" tree as he runs to the southerly

direction. That is, three lines are drawn along the length of his foot-print. The dust from the foot-print is tied into a leaf of Parasu⁷³ and thrown into a frying pan. If the dust crackles the enemy is overthrown.⁷⁴ Another kind of staff made from a decayed bamboo, as long as an arm and ornamented⁷⁵ is employed to strike the enemy (of course his effigy) in a rite in connection with I. 16. "Ground lead"⁷⁶ is put into the food and on the ornaments of the enemy (Kau. 47. 23-4)." The conjuration of the enemy as he comes on, is done by IV. 6, the hymn to Varuṇa which is considered by Von Roth as unparalleled in the Vedic literature in the representation of divine omniscience. The lowest

73. Parasu may mean a tree or an axe. The commentators disagree.

74. A part of the performance is obscure e. g. the sūtra 48. 27 "अश्वासंस्थाप्य" (?)

75. Ornamented-Alaṅkṛta technically means "anointed with ghee" cf. Kau. 47. 40, 44; Dārila at Kau. 48. 3.

76. Lead broadly means "River foam" see the paribhāṣā sūtra Kau. 8. 18.

plane of the Atharvan witchcraft is reached in the rites pertaining to VI. 13 at Kau. 48. 32-34. In this rite urine, dung, skin-bag that covers the tail of a calf (*Śepyā*), "Kakucha" fruit are used. The practice mainly consists of digging the mess of all these things in the vital spots of the enemy (*Marmāṇi nikhanati*). The plant " *Sadampusṭa* " is a magic plant which is supposed to expose wizards, demons and their hidden brood. The practice consists of simply tying of an amulet derived from the plant.⁷⁷ The amulet of bone (*Pestra* VI. 37. 3 *Aṣṭhikamāṇi-Dārila*) is also recommended in sorcery (Kau. 48. 23-26).

The " *Kṛtyāpratiḥarāṇi* " or the " *Kṛtyāgama* "⁷⁸ of the Atharvan hymns is designed to repel enemy sorcery. In connection with these, the Kau. pres-
(1) *Śan. Gr. V. 11. 2.* cribes a " *Mahāśānti* ".⁷⁹ It consists of pouring the *Śāntyudaka* accompanied by the recitation of the four *Gāpas* of hymn (Kau. 8. 23-9, 6). The holy water is prepared with the holy trees or plants (Kau. 8. 16). The practices directly connected with the *Kṛtyāpratiḥarāṇi* (Kau. 39. 8-12) are long and complicated. After duly performing *Mahāśānti*, the person who wishes to repel sorcery takes *Śāntyudaka*, takes off his shoes at night time, puts on a turban and proceeds to the place where the spell is supposed to have been instituted, sprinkling holy water as he goes and reciting the formula : " चतायै यतायै शान्तायै शान्तियायै भद्रायै भद्रावति स्वोनायै शान्तायै शिवायै शुभमङ्गलं प्रजापति सुसीमेऽहं वानाभूतिति । " (-Kau. 39. 7-12). If no spell is found, the materials of the performance are cast away. The animate and inanimate

77. " आ पश्यतीति " (IV. 20) " सदम्पुष्टामर्णि वच्नाति : " (Kau. 28. 7).

78. *Kṛtyāgama* - Kau. 39. 7 is as follows :—

AV. II. 11. 1; IV. 40. 1; 17. 1; 18. 1; 19. 1; V. 14. 1; 31. 1; VIII. 5. 1; X. 1. 1; The *Gāpamālā* (Atharva Parīṣṭa 32. 2) adds VII. 65. 1. 2.

objects within which spells were instituted are catalogued in
 (i) Cf. MS. III. 3. 8. V. 31. Such objects are termed as
 TS. VI. 2. 11. 1. "Marmāṇi" (Vital spots)⁷⁹ in Kau. 39.
 SB. III. 5. 4. 2. 28, 31. "Apāmārga" is the plant which
 is especially used and praised in such
 practices. All hostile spells were supposed to be powerfully
 combated by Apāmārga (IV. 17-19; 14. 1,2,4,9). The Kau.
 employs this in this connection (39. 17-12). The "Sraktya"
 tree (VIII.5) is also useful in repelling sorcery. The Kau.(39.
 7) prescribes an amulet derived from Sraktya for this purpose.

III Strikarmāṇi—This class consists of a variety of practices both good and bad, pertaining to women such as : to remove the evil signs of a woman, to appease the jealousy of a man, to eliminate a co-wife or rival in love, love charms, for the acquisition of husband, charms at the assignation, to make a woman sterile, to steady the foetus, to check miscarriage, to ensure the birth of a male child, to capture a run-away woman, etc. apart from the marriage ceremony.

To remove the evil signs, the woman is to be washed from the braid of her hair at the right while I. 18 is recited stanza by stanza. One offering of chaff from the vessel of Palāśa wood is offered and the rest of the chaff is poured out at once. Chaff, husk, refuse of grain, and woodshavings are placed on the heel of her left feet (Kau. 42. 19. 21).

In order to remove the jealousy of a man, the woman touches the jealous man as he mutters VI. 18 ; VII. 45 and VII. 74. 3 and presents to him a *drink in which a heated axe is cooled.*⁷⁹ She blows out fire held over his body (Kau. 36. 25 ff).

79. "हृषीयाद्वाजमित्यनेन" (VI. 18. 1) हृदयेऽमिनिर्वैपर्यं मंत्रोक्त्यात् । पर्युर्ना तस्मि-
 नः पार्वते पाययति" (Dārila). Jealousy is thought of as the internal
 fire. This is also mentioned in VII. 45. 2.

To eliminate a co-wife or rival, while reciting III. 18⁸⁰

(1) RV. X. 145 and its
totally different
employment at $\hat{A}p$,
Gr. III. 9. 5-6 ; Gob. of the plant is fastened beneath the bed
Gr. II. 6. 5 ff where
the plant " $\hat{P}a\tilde{n}i$ " is
used.

the " $\hat{B}an\tilde{a}par\tilde{a}ni$ " is meshed in the milk
of a red she-goat and scattered around
the bed of the rival woman. The leaf
with III. 18. 6 (a) and a leaf is thrown
on the bed with III. 18. 6 (b) (Kau.
36. 19-21). Or While reciting I. 14
a wreath, pillow, tooth-brush, and hair of the rival
woman are placed into the skin of a cow slain by Rudra or
a funeral cow and buried in the cavity of mortar under a
pile of three stones. The wreath is
ground up with the hymn. Three tufts
of hair are tied with a black thread⁸⁰
and are buried under stones.

(2) The combination of
colours black and
blue and red is asso-
ciated with hostile
witchcraft

RV. X. 85. 28.
San. Gr. I. 12. 8.
 $\hat{A}p$. Gr. I. 5. 28.

To bring back the fortune of the
woman,⁸⁰ the things which are buried
under stones by the previous perfor-
mance are dug up with the formula :

ये ते भग्न निष्परक्तुखिरिले यं चतुर्षिले ।

इदं तमुत्त्वनामि प्रजनया च धनेन च ॥ (Kau. 36. 18)

Love charms are either meant to win the love of a person of opposite sex or to restore alienated love. The practices connected with love-charms of the AV are given by Kau. at 36. 26-34 ; 40. In them there is a curious connection between the hymns and the practices. The symbolism of the practices is based upon the similes and metaphors of the hymns. In such a practice, " while reciting II. 30 ; VI. 8 ; 9 ; 102 the man who desires to win the love of a maiden, takes two chips of wood from a tree and a creeper which have embraced each other and places

80. This is the " Saubhāgyakaranam " according to Késava.

between them an arrow. "Sthakara" or "Tagara"⁽¹⁾ powder, Kustha, "Madugha"⁽²⁾ and Gob. Gr. IV. 2. 29. a stalk of grass which has been torn by the wind. He mixes them with

(2) Honey is the symbol of personal agreeableness cf. RV. X. 40. 6. melted butter and anoints the woman with it.⁸¹ In another practice (Kau. 36. 13-14) "Masa" grains are thrown up-

on the head of the person whose love

is desired while reciting VI. 130 ; 131 and 132. Then the points of arrows are kindled and are cast away in every direction about the effigy of the desired person, its face fronting towards the performer. The practices (Kau. 35. 22-28) connected with III. 25 and technically known as "Vasikarana" are *directly based on the wording of the hymn*.

"A person wishing to subject a woman, while reciting III. 25 pushes her with his thumb. He puts on fire 21 "Kudi" (Badari) pieces with their thorns turned towards the east, anointed with ghee and over which the hymn has been recited. Then the thorns with the thread with which they are tied are thrown into the fire. For three nights he burns Kustha dipped in butter. He sleeps for three nights on the mattress of his bed with its face downwards.⁸² He places warm water into a tripod, fastens it to the foot of his bed and lies pushing it with his toes. By means of a Darbhyusa bow with a string of hemp and an arrow having a barb of a

81. This is according to Sayana who says "किया अङ्गं अनुलिप्तिः ।" But according to Kesava: "अङ्गं समालम्भेत् दृच्यर्थम् ।" he anoints himself to be attractive.

For the correspondences with the mantra passages and the practices see VI. 8. 1; II. 30. 3; VI. 102. 3; II. 30. 1; VI. 102. 2.

82. The Sutra is " दीर्घोत्पलेऽवग्रह्य संविशाति " - मन्त्रकेषे (?) अथः कृता (?) तत्र संविशाति — Darila.

खद्वामपोमुखपट्टिकां-गृहीत्वा स्वपिति — Kesava.

खद्वाचा अथोमुखपट्टिका गृहीत्वा त्रिरात्रं स्वपिति — Sayana.

thorn with its plume derived from an owl and the shaft made of the black "Âla" wood, he pierces the heart of the effigy made of potter's clay." *The whole of this performance is directly or indirectly based on and embodied in the hymn proper.*

Allied to these and yet different from these are the practices pertaining to women for the acquisition of husband "Pativedanâni", "Patilâbhakarmâpi" (Kau. 34. 12-16; 22-24; 75. 6-7). They are more or less of the nature of oracles. Such rites are quite different from the marriage ritual. They consist of reciting of II. 36 while the maiden is given to eat a pudding of rice and sesame; placing of gold and "Gulgulu" and other substances (*mentioned in the mantra II. 36. 7*) on a fire-altar made of earth brought from the cave inhabited by animals (st. 4). The substances are anointed with ghee and given to the maiden at the door. The maiden then walks out having sacrificed by night rice and barley from a copper-vessel to Jâmi (Mâtrkâ).⁸³ She walks out with her right side to the fire while reciting III. 36. 5 and ascends a boat (*There is a close connection in this case between the mantra and the prakriyâ*) (Kau. 34. 12-16). In another practice (Kau. 34. 22-24) an oblation is to be offered to Aryaman with VI. 60 at day-break and Bali offerings are placed within the corners of the house.

Hymn IV. 5 is according to Dârila, "Maithunavighnâ-nâsanakartî"⁸⁴ i. e. to remove the obstacles in the way of assignation. The practices connected with it (Kau. 36. 1-4) are very simple. They mainly consist of sprinkling the house, while reciting the hymn, from a vessel anointed with ghee and again repeating the act naked and then addressing the

83. The personified deity of maternity. Dârila calls her Jâmkâ. -Mâtrkâ Cf. A.V. V. 1. 4 and Kau. 34. 20.

84. Atharva Pariśîṣṭa 8. 1.

mortar, the northern corner of the house, the southern foot of woman's bed and lastly the ropes of the bed.

The Atharvan also provides charms from preventing a woman from begetting a son (VII. 34) and from preventing her from begetting an offspring at all (VII. 35). In practices

(1) "She-mule does not propagate" "While reciting VII. 34 and 35 in TS. VII. 1. 1. 3. accordance with the purpose, the urine AB. IV. 9. 1. of she-mule⁽¹⁾ is rubbed with two Adbhuta Brāh. 7. stone-discs and put into the food of the woman or in her cosmetics and the performer looks at the parting of her hair (undoubtedly with an evil eye)."

In contrast with these, there are a number of charms for steadyng the foetus or womb

(2) The Soayanti karma: SB. XIV. 9. 4. 22. = (Garbhadrīnhāṇī).⁽²⁾ Thus at Kau. 34, Ety. Up. VI. 4. 23. 3-11 in connection with II. 14, a hymn Pāt. Gr. I. 16. 1. f rubricated in a variety of practices, the Sān. Gr. I. 23. Kau. prescribes the following performances against miscarriage: "The performer recites II. 14 and pours dregs of Gob. Gr. II. 7. 13 f Hir. Gr. II. 2, 8 ff AP. Gr. VI. 14. 13 f ghee in water tubs placed in three huts

having doors both to the east and to the west on behalf of the pregnant woman. The woman puts on a black dress. The act is repeated upon lead placed on the leaf of a Palāsa tree. With this water the woman is washed, she being seated on the lead. The performing priest sets fire to the hut. The same performance is repeated in the other two huts situated in the easterly direction with separate materials. The consecrated water is poured over her head as she sits upon the branch of "Śirīśipā" tree by the side of a water-place. She puts two reeds upon a stalk (Kānde iṣike?) to the west of the fire, over the two doors of the huts. The priest places faggot of Udumbara on the fire. The priest

returns first and the woman last after offering cakes of rice, ornaments of Pramanda, anointed with ghee. "In another practice at Kau. 35. 12-15, the AV. V. 1-1; VI. 17 and the mantra "Achyuta iti" (Śākhāntariyam Sūktam - Dārila) are used. With these the foetus that is seized with convulsions⁸⁵ is tied with a bow-string having

(1) Jambha in TS. IV.
5. 11. 2.

three knots. The woman is fed up with lumps of earth and black pebbles are scattered about her couch." A practice similar to this in intention is described at Kau. 33. 1 ft. with the recitation of I. 11. Four dregs of ghee are poured into a water-vessel and four Muñja reeds with their tips turned eastward are placed upon the head of the pregnant woman. The woman is washed with warm water beginning with her braid of hair. On both sides of her a cord is fastened.⁸⁶

Most interesting is the use of VI. 77 in Kau. 36. 5-9 where the charm is employed to capture a truant woman.⁸⁷ The proceeding is as follows: "A cord is fastened to the cross beam of the house and then it is fastened to the middle post. An "Utpala"⁸⁸ plant is tied to the foot of the woman's bed and further to "Ākrsta".⁸⁹ Lastly sesame is offered by an "Ākarsa".

85. Jambha - Convulsions - Cf. Wise, " Hindu System of Medicine " pp. 421-23.

86. These practices are long and complicated. They consist of oracles to know whether there is any danger to the foetus and also to ensure the birth of male child and to facilitate easy delivery.

87. "पलायनशीलाया लियः निरोधनकर्मणि ।" Sāyana.

88. "Upala". (?) Sāyana.

89. "Ākrsta" - a coal-rake (?) - Ākarsaḥ (Dārila) - " आकृष्टः मातृकृति प्रसिद्धाभिधानः तस्मिन् शब्दनपादं वचाति । "

IV Rājakarmāṇi—The Atharvan presents a variety of practices connected with royalty. They consist of coronation of a king, endowing him with lustre, restoring of an exiled king, restoring affection between the king and his subjects, the royal marriage etc. The battle-charms form a separate class of the Rājakarmāṇi.

The coronation ceremony: The Atharvan ritual texts present the ceremony in a double form, as a Śrauta rite (Vai. Sūt. 86. 1-3) and also as a Grhya rite (Kau. 17. 1-29). Even in the Kau. we have a more pompous ceremony at 17. 11-29. The proceedings described at the Vai. Sūt. are on the lines of other Śrauta sūtras but the Kau. describes them in their popular form. The ceremony is classified by the Kau. into two forms "Laghu Abhisēka" and "Mahā Abhisēka". The latter is for the Ekarāja—the sole ruler and its prominent feature is the employment of tiger-skin. The Laghu or simple ceremony is as follows: "The hymn IV. 8 is recited by the Purohita while preparing the Śāntyudaka —⁹⁰ holy water on the banks of a great river (like Gaṅgā, Yamunā or Sarasvatī)⁹¹. The king is

(1) TS. II. 2. 10. 5. sprinkled with it as he stands on the
MS. I. 6. 3. south side of the "Parighyā" Vedi.⁹²

Ap. Sr. IV. 5. 4. A porridge is cooked. The king is
AV. XII. 1. 13. seated on a seat placed upon a bull's

90. The preparation of Śāntyudaka is described by the Kau. at 9.1ff and 17. 1 ff. The materials for it are given in IV. 8. 5 and Kau. 9. The process of preparation according to the Sūtra and its commentators is as follows:—शान्तिगणेन (9. 2 note) शान्त्युदकं कुर्यात्। पृथिव्यै धोत्राचेति तुच्छेन (VI. 10. 1, 2, 3) उभयतः साक्षिणीं (RV. III. 62. 10) उभयतः शो नो देवी (I. 6. 1) अहतवासाः कांसे शान्त्युदकं करोति। लघुगणेन चतुर्गणीकी। औषधीर्घीत्वा सर्वा अपि। चित्त्वादिभिः (Kau. 8. 16) सर्वाभिरोषधीभिः। शन्तातीयेन तिलान् जुहोति। (उत देवा IV. 13. 1) इति शन्तातीयम्।

91. This is according to Dārila.

skin. Water vessels are filled with water, by the king and the Purohita for each other. They are exchanged. The Purohita says : “ सैहैव नौ मुरुर्ते सह दुष्कृतम् । ” The King replies, “ यो दुष्कृतं कर्तव्यं दुष्कृतं मुरुर्ते नौ सह । ” The porridge is given to the king to eat. The king is then asked to mount the horse and ride to the “ Aparājittā ” direction (north-east). ” The Purohita gets a thousand cows or a choice village as his fee.

(1) “ Eka eva Rājā ” AB. VIII. 15. 1. RV. VIII. 37. 3. Eka Vṛṣa AV. IV. 22. 1. 5. Further in the Mahā Abhisēka for Eka-
rāja,⁹¹ the tiger-skin takes the place of the bull’s skin. Four princes and a number of servants take part in the ceremony. Every morning the hymn IV. 22 is recited to the king by the Purohita. Then follows the exchange of water-vessels etc.

In the restoration of an exiled king, the king who is driven out of his domain by the hostile agencies⁹² is brought back by a performance described at Kau. 16. 30-33. The performance is based on AV. III. 3 and 4. The rite, as the belief was, ensured his return, and it is as follows : “ A rice cake in the form of a couch⁹³ and merged in water, is placed upon Darbha grass in the dominion of the king from which he was exiled. A lump of earth taken from that region is spread over fire-place.⁹⁴ The king eats a mess of porridge mixed with milk. The pots for these are taken from the same region. On the fourth day in the morning, the king eats the submerged rice-cake.” After this performance, the king is called back to his kingdom.

The loyalty towards the king is at times alienated from the subjects. The king who intends to infuse loyalty

92. “ Pararājena ” – Dārila.

93. “ Śayanavidham ” – Dārila, “ Senavidham ” (in the form of an army) Kesa and Śaya.

94. “ Jyotirāyatam ” — “ ज्योतिष आयतं स्थानं, उत्तरेदिं अशकीयं ” – Dārila.

among his disaffected people ²⁵ undertakes the following rite with I. 9, described at Kau. 16. 27-28. : "A porridge is prepared from the rice which has grown anew upon the place where it was previously cut." ²⁶ It is mixed in the milk of a cow having a calf of the same colour. It is cooked on the fire of "Kämpila" branches which have grown out where they were previously cut."

The practices to endow the king with lustre are described by the Kau. at 13. 6-9 in connection with hymns VI. 38 and 39. They consist of simply tying of an amulet while the hymns are being recited. The amulet recommended is a curious one derived from the hairs from the naval of a Snātaka, a lion, a tiger, a goat, a ram, a bull or a king, which are pested together with lac, covered with gold and fastened. Another amulet for the same purpose is made from the splinters from holy wood on which III. 6; VI. 38; 39; 69 and XI. 1 are recited. The seven vital parts of a lion or a tiger are mixed with a mess of rice and eaten.²⁷ From the famous Prthivi Sūkta XII. 1 (sts. 23-25 "Gandhapravādā r̥chāḥ") is rubricated at Kau. 13-12 in the royal practice to bestow lustre on the king. He is anointed with fragrant substances while the three stanzas are being recited.

Sāṅgrāmikāṇi or the Aparājitagana²⁸ of the Kau. includes the battle charms of the AV. The practices connected

95. "Rāstrāvagamanam" - Dārila; "Janapadaḥ tasya avagamana-karma" - Shyana.

96. "Lūnapunarautthitajam odanam" - Dārila, Keśava and Sāyana.

97. "Pādamadhyāni nābhihṛdayam mūrdhā cha" - Dārila.

98. Aparājitagana — Kau. 14. 7, 26 note—AV. I. 2. 1; 3. 1, 5; 19. 1; 20. 1; 21. 1; III. 19. 1; IV. 31. 1; 32. 1; V. 21. 12; VI. 56. 1; 66. 1; 67. 1; 97. 1; 98. 1; 99. 1. Atharva Parīṣṭa Gāṇamālā 32. 13.

with these are various; starting from simply tying of an amulet to baffling, defeating and destroying the enemy.

While the warriors prepare for battle, a ceremony is to be undertaken. In it all the musical instruments are washed, dipped into a mixture of fragrant substances such as Tagara, Usira etc. and anointed with dregs of ghee while VI. 126.1 and V. 20 are recited. The Purohita sounds them for three times and hands them over to the warriors (Kau. 16.1). For the King as he starts for the battle, the Purohita, while reciting V. 21 makes an offering aloud and throws the sacrificial spoon high in the air. Then an amulet of a piece of skin of antelope on which Soma-branch is fastened, is tied upon the king (Kau. 16.2,3).

A bow is presented to the King when V. 22⁽¹⁾ and (1) TB. II. 4. 7. 7.

23 or VI.97 are being recited and an oblation of ghee and grits are poured out into fire made of bows and a bow is laid on as faggot and similarly into fire made of arrows, an arrow is placed. Finally, the bow smeared with ghee is presented to the king by the purohita. (Kau. 14.24; 14.8-11). The hostile army is baffled (Mohanam) according to the rites prescribed at Kau. 14. 18-21 in which in accompaniment with III. 1, chaff of rice underlaid with porridge is poured in fire from a mortar or small grain is sacrificed in the same way. 21 pebbles are shaken in a winnowing basket against the enemy and a pot

(2) TS. VI. 2. 2. 5. of rice is offered to Apvā⁽²⁾." If the Nirukta XI. 88. enemy still proceeds, then in order to Bhagavata Pu. III. 15. 3. arrest his progress the following rite should be undertaken: "Fire is churned with two sticks of *Asvattha* and *Badhaka* (mentioned in the mantra, st. 3) while VIII. 8.1 is recited. Rotten rope is

99. Apvā - the goddess of impurity and drastic embodiment of defecation from fear — "उदरमेदि भयम् !".

placed upon the fire with VIII.8.2. The smoke is addressed. Then the fire is addressed with the same stanza. The fire is taken to the forest and faggot of Ásvattha, Bhadhaka, Tājadbhaṅga, Ávhva, Khadira and Śara are offered in it. Snares of "Bhaṅgā" (hemp) and Muñja (reed) are cast (Kau. 14.18). Hammers of Ásvattha and nets of hemp are cast. Also staffs of Badhaka are cast. With VIII.8.24

(c), he offers for his friends; with VIII.8.24 (a, b, d) he offers Iiigida oil with his left hand in the fire built of Badhaka wood. To the north of fire a branch of red Ásvattha is fixed in the ground covered with blue and red threads¹⁰⁰ and then removed to the south with VIII.8.24 (d)—“लोहितेनामूनम्यवतनोति”.

In order to destroy the enemy and achieve victory (Jayakarma), "Arbudi" and "Nyarbudi"—the two divinities are implored to render help (XI.9 and 10), on the battle-field. The rites pertaining to these two hymns are described at Kau. 16. 21–26 and begin with exhortation of the warriors by the Purohita according to the hymns. The "Prasadājya" (ghee mixed with sour milk) is used in the sacrifice. The ceremony of presenting the bow follows (Kau. 14. 8–11; 14. 28–29). Snares and traps are thrown on the way of the enemy and "Trisandhi" (three-jointed weapons), "Vajrarūpāṇi" and "Arbudi"¹⁰¹ are scattered on the way. A white-footed cow anointed with dregs of ghee and fastened with a rope of Darbha grass is fastened to the staff of the king and another white-footed cow¹⁰² is driven to the enemy camp.

100. "त्रिष्वनीनि-चेयानि, वज्रस्त्राणि - भेयानि, अर्द्धद्रुमाणि - पाताय" Dārila.
 "त्रिष्वनीनि लोहमयानि पात्राणि" Sayana.

101. "Sītipādīm gām" — Sayana.
 "Meśīm" — Dārila.

V Social Rites—The Kau. (12. 5 ff) deals with the Atharvan charms designed to produce harmony under the title “sāmmanasyā”⁽¹⁾ and prescribes a variety of practices in connection with III. 30; V. 1; VI. 64; 73; 74; 94; VII. 52 etc. Such practices⁽²⁾ are meant to appease wrath or jealousy of an individual or to bring about harmony between the king and his subjects, husband and wife and even between a cow and her calf. The ritual connected with the sāmmanasya hymns

(1) RV. X. 191. MS. II. 2. 6. KS. X. 12. TB. II. 4. 4 ff.

(2) The idea of bending to one's will is stereotyped in the Yajus and the Brāhma texts: MS. I. 4. 14. TS. III. 4. 4. 3. TB. III. 8. 18. 5. Pdr. Gr. I. 5. 9.

generally consists of pouring of water and brandy anointed with dregs of ghee between the contending parties and giving of flesh of a young cow and food, brandy and water from public shops to eat and drink to those who desire peace (Kau. 12. 6-9).⁽³⁾ The practice to bring about harmony between a cow and her calf is quite simple inasmuch as it consists of washing the calf with the urine of the cow and tying it near her. All this is done when VI. 70 is recited (Kau. 41.18-20).

As elsewhere in the Atharvan, the Sāmmanasya hymns also mix up among the Strikarmāṇi rather too freely, if harmony is to be established between man and wife; among Rājakarmāṇi if peace is to be established between the king and his subjects. Thus the practices connected with the appeasing of wrath (Manyusāmanam, Īṣāpanayanam:) are very general in nature. As a woman's rite (Kau. 36.32), the woman who desires to appease her husband's wrath is to tie a talisman of Darbha dug up in a special manner (Kau. 33. 9) upon her husband along with the recitation of VI. 43. But a lengthy performance accompanied VI. 42 for the

102. See also Kau. 35. 21 in connection with VI. 102.

same purpose (Kau. 36. 28-39). As the hymn is recited stanza by stanza, the person who desires to appease wrath, takes up a stone, places it upon the ground, spits around it and standing in the shadow of the angry person *lays an arrow upon the bow* (cf. st. 1). Against calumny (Apavīda-bhaisajyam)¹⁰³ are directed VI. 44 and the rites at Kau. 31.6. But both the Sūtra and its commentator, Dārlīa treat the hymn only as a remedial charm (Bhaisajyakarma).

The Stable ceremonies (Gosthakarmāṇī) mentioned at Kau. 19. 14 ff in connection with II. 26 ; III. 14 ; VII. 75 ; VI. 11. 3 etc. aim at prosperity, in the stable. The owner is to drink new milk mixed with the spittle of the calf (Vatsalālāmiśritam). He is then to present the cow to a Brahman, to pour a vessel full of water into the stable having swept together the moistened dung with his left hand and to place with his right hand lumps of excrement, Gal-gulu, and salt in the milk of a cow (having a calf of the same colour) and burn it behind fire. On the fourth day he has to eat a part of it. For the protection of the cattle by a cowherd, Kau. (51. 1-6) prescribes a performance in connection with IV. 3. The cowherd recites the hymn and goes on digging the ground with the pole of Khadira anointed with the dregs of ghee. He pours water with moistened dust. He offers oblations of milk of a cow (having a calf of the same colour) to Indra while walking. He offers Balis to four directions. He offers fifth Bali to middle direction. The remainder of the material, he pours out on the ground. Against worms in cattle (Gokrimibhaisajyam), the performer recites II. 32 at the sun-rise and pronounces the name of the cow. In the end he exclaims " Te hatāh ". He throws grass (Darbha) upon the cow which is made to stand

103. " अप्लादे भैषज्यमुच्यते । वहुभाषणं अधर्मं च प्रवर्तते तस्य अपवादः । " (Kesiava and Sāyana).

with her face turned to the east. The same performance is repeated in the noon and the grass is thrown upon her with her face to the west. Having cut off a tuft of her tail, he continues the performance prescribed in connection with II. 31 (worms in children)¹⁰⁴ (Kau. 27. 21-26). The performance in connection with the " Karkipravādīt rchah " (IV. 38. 5, 6, 7) stated at Kau. 21.11. seems to be to secure the return of the cows from pasture.¹⁰⁵ The stanzas are recited over a young cow. 12 halters anointed with the dregs of ghee are placed upon her. Fodder is given to her and *she is fastened with the halters* (cf. st. 7). The second st. of VI. 77 is clearly a charm to bring stray cattle home.¹⁰⁶ The custom of marking cattle is clearly suggested in XII. 4. 6.

The Kau. prescribes a number of practices in connection with agriculture. Thus the sowing of the seed is done (Kau. 24. 1) with the recitation of VI. 142. Barley is mixed with ghee and is swept into the furrow in the field by means of the plough. Then three handfuls of seed are thrown into the furrow, one with each stanza of VI. 142. These are then covered with earth. He who wishes prosperity in the field ties an amulet of Yava (Kau. 19. 27).¹⁰⁷ Kesa¹⁰⁸ and Sayana construe the rite at Kau. 51. 17-22 in connection with VI. 50 as a protection of the grain-field against insects. The performer walks round the field while reciting the hymn and while hacking a piece of lead with an iron instrument.¹⁰⁹ He ties a hair through the mouth

104. Kau. 27. 13-21.

105. But Sayana calls it as " Gopuṣṭikarma " and Kesa¹⁰⁸ designates it as " Gosānti ".

106. But Kau. 36. 5-9 treats it as a charm for capturing a run-away woman.

107. The same amulet of Yava is used for warding off demons and in the cure of diseases cf. VI. 91 and Kau. 28. 17-20.

108. " हतं तर्द्धित्ययसा सीरं (सीताम् ?) कर्णन् उवर्ते परिक्रमति : " 51. 17.

of an insect (*Tarda*) and buries him head-downwards in the middle of the field. While walking he offers thrice to *Āsvins* (st. 1) milk of the cow (having a calf of the same colour). He offers *Balis* to *Āśa*, *Āśāpati*, *Āsvins* and to *Ksetrapati*. He observes silence till the sun-set on the day of the performance.

The AV. X. 6. 2 mentions *Phālamaṇi*—the amulet prepared from the ploughshare (cf. Sts. 12, 33). Dārila tells us that that amulet was prepared from Khadira wood,¹⁰⁹ especially from the *Phālachibuka*—the chin of the plough-share. Thus it becomes clear that the ancient ploughshare was made from hard Khadira wood. *Such a ploughshare and its chin were symbols of prosperity* (sts. 12, 33 and the mantra passage in Kau. 20. 5). The practice for the

deflection of a river are supplied to us

(1) TS. V. 6. 1. 2-4. at Kau. 40, 1-6 in connection with
 MS. II. 13. 1. in connection with III. 13.¹¹⁰ He, who wishes to change the course of a river walks a certain way " *Kurubheṣṭakāḥ* " or " *Apāṁ Grahāḥ* ", pouring water and reciting III. 13. He sticks up " *Kāśa* ", " *Dividhuvaka* " and " *Vetasa* ". He places a piece of gold in the mouth of a river, ties a frog having stripes like " *Īśikā* ", reed, through the fore-feet with threads red and blue and places him in the outlet; envelopes the frog in the *Avakā* plant and pours water over it. He does all this while reciting the four parts of the st. III. 13. 7 — "

इदं व आपो हृदयमये वत्स अतावरी ।

इहैत्यमेत शाहरी यत्रेदं येषामि वः ॥

109. Dārila at Kau. 35.4 and commentators also at Kau. 19. 22, 23-
 st. 6.

The practices in the Kau. (50.12ff) about trade and traders are rather insignificant. The

(1) Gob. Gr. IV. 8. 19^{ff}, merchant sets¹¹⁰ up his ware or shop after Kha. Gr. IV. 3. 7. it has been anointed with the dregs of ghee while reciting III.15. (Kau. 50.12). He recites the same hymn for getting merchandise (Kau. 59.6). The merchant who starts upon his business offers a variety of substances¹¹¹ with the hymn VI.59; VI.128; XI.2 etc. For the same purpose XI.2 is employed at Kau. 50.13, 14. But

(2) RV. I. 64. 15. the merchant before actually starting on business expedition performs rite about

"Sakamayah Dhūmam". "Sakadhūma" ¹¹² ¹¹¹. The performance is described at Kau. 50. 15-16 and

summarized by Sāyana.¹¹² While starting on a business expedition the merchant recites VI. 128, places lumps of dung upon the joints of a Brahmin friend and asks the Sakadhūma :

"किमयाहू". He answers : "मद्रं शुभकल्पम्". For the pros-

perity of grain, a stone is placed upon a grain-bag.¹¹³ It is sprinkled. A handful of grain is laid upon it by another person while three sts. of VI. 79 are recited (Kau. 21. 7).

A person about to engage in a business venture makes an offering (Upadadhita) with V. 5 (Kau. 41. 8). To seek

the lost property, the Kau. prescribes (52. 12-14) the practices which are purely symbolical. The men who wish

to seek the lost property have their hands and feet washed and anointed with the recitation of VII. 9. Their right hands are scoured. They then start upon a search. The

110. Thirteen offerings according to Keśava at Kau. 6.

111. Sakadhūma — Dung-smoke. He is an old Brahman (Kau. 8. 17). He predicts weather and as such he is weather-prophet. He is called the king of stars (VI. 128. 1).

112. "शीघ्रं कर्तुकामः ब्राह्मणस्य सनिधिः गोमध्यपितृदान् निधाय अमितेन" संकल्प्य अभिमन्त्य प्रश्नप्रतिक्वचने कुर्यात् । Sāyana.

113. बाहुष्मेत्वा वसु देव संस्कान — VI. 79. 2 (b).

same performance is repeated with the dregs of ghee. Finally 21 pebbles are scattered upon the cross-road.

While building a house⁽¹⁾ ¹¹⁴ (Br̄hatsālākarma¹¹⁵-Atharva-paddhati) the material for the building

(1) Āś. Gr. II. 8.
Pār. Gr. III. 4.
Śān. Gr. III. 2, 3.
Hir. Gr. I. 27.
Āp. Gr. VII. 17.
Āp. Mantra Brāh.
II. 15.
Bhār. Gr. II. 3.

purposes are collected, the excavations are made and then the ritual accompanies the actual building work. Following is the rite : (Kau. 43. 8-11). The hymn III.12 is recited when the central post (Madhyasthūṇām)¹¹⁶ is erected and fixed. The cross-beam anointed with

the dregs of ghee, is placed upon the post (cf. St. 6) while III.12.6 is recited. The people of the house enter it with a pitcher of water and fire while reciting III.12.8. The house is rendered firm by III.12.1, 2 (Dhruvābhyaṁ). The house is sprinkled, the mantras are recited and special oblations are offered to Vāstospati. The Brahmans are fed who finally give blessings (Kau. 43.12-15). To eliminate

the danger of fire to the house,⁽²⁾ the

(2) RV. X. 142. 7. 8.
Rgvidhāna. IV. 11. 1. Kau. (52. 5-9) recommends practices with the use of Dūrvā grass and a frog.¹¹⁷

The practices have a double intention to quench the external as well as the internal (mental) fire. They are undertaken within a pond, with the recitation of VI.106, as well as in a ditch dug within a house.¹¹⁸ The house is covered with Avakā.

114. The Laghu Śālākarma is described at Kau. 23. 1 ff.

115. The hymns connected with the ritual of the building of houses or huts form the Vāstospattiya Gāṇa Kau. 8. 23 ff and are employed at Kau. 43. 8. ff.

116. Dārila.

117. Bloomfield, "Contributions" Second series, AJP. XI. 342 ff.

118. Water is poured into the ditch or ponds, a protection against fire " शालामध्ये द्रुयो (!) उदरमभिमन्त्य गर्ते प्रक्षिपति । अग्निरक्षा भवति । Kesava.

plant. A stirred drink and porridge are given to the person who is to be cursed (*Śapyamāṇīya* ?). A man burned is washed with water. To keep serpents away from the premises,¹¹⁹ VI.56 is rubricated by the Kau. at 50.17-22. While the hymn is being recited, lines are scratched around the bed, the house and the field. Grass anointed with dregs of ghee is fastened upon the door through a yoke-hole (*Yugatardmanā*). Dung from the entrails of a cow is crumbled at the door and laid on fire. Then follow performances with dung, blossom of " *Apāmārga* ", hoofs of " *Kudrichi*"¹²⁰ (?) with their roots turned away (*Parāchinamūlān*).

Success in assembly and related practices (*Sabhājaya-karmāṇi*) are described in Kau. 32.28-36 as a part of *Strikarmāṇi*. They are very simple. " While reciting I.34, the intending disputant enters the *Sabhā* or *Pariṣad* from the *Aparājita* direction (north-east), chewing " *Madugha* " (licorice, Kau. 38.17).¹²¹ Or chewing the root of the " *Pāṭṭa* " plant while reciting II.27 and tying the talisman of the root of *Pāṭṭa* and wearing upon his head seven leaves of *Pāṭṭa*, he addresses the opponent with II.27 (Kau. 38.18-21).¹²² Or he eats milk porridge (Kau. 7.6) while reciting VII.12, takes hold of the pillars of the assembly and pays his respects to the assembly hall (Kau. 38.27-28).

119. " सर्पदिस्तस्यवनम् " - *Kesava*.

120. " कुद्रीचीशकान्-गुहूचीपादान् " (*Kesava*), " गुहूचीम् " (*Sayana*).

121. This is according to *Kesava*, " विवादे जयकर्मणा विधिः " but according to *Dārila* it is " प्रत्यर्थजयदोषशमनं प्रायविद्वत्तम् ". In either case the word *Kāmī* in I. 34. 5 is required to be taken in the sense of *Sabhā*.

122. cf. *Sāntikalpa* 17; 19.

The success in gambling is secured for the gambler if he digs up a pit under the constellation of Pūrvāśādha and fills it under Uttarāśādha. When the place is thus smoothed it is fit for gambling. He then throws dice which are steeped in honey and curds for three nights and days beginning with the thirteenth day of the month. The whole performance is accompanied by the recitation of IV.38.1-4; VII. 50; and VII. 107.

For the fulfilment of all desires (Sarvakāma-Keśava) an amulet-Varaṇamāṇi steeped in sour milk and honey for three nights (Kau. 7.19) is fastened on with the recitation of X.3.

VI Divination— The charms against bad dreams¹²¹ are

(1) cf. AB. III. 5. 162. catalogued by the Kau. in the Duḥsva-
Mārk. Purāṇa 43. pnanāśana Gāṇa.¹²² The practices against
Vāyu Purāṇa 19. bad dreams are given by the same sūtra

in its 48th Kāṇḍikā, from 9 to 13. The person who has had a bad dream washes his mouth and his face with VI. 45 and 46 and in case the dream is excessively bad, he offers with these hymns a cake of mixed grain or deposits it in the land of the enemy. If the dreamer dreams of food, while reciting VII.100 and 101, he turns over on his other side and looks at real food.¹²⁴

Divination-Vijñānakarma¹²⁵ is the most widely attested

123. Duḥsvapnanāśana Gāṇa - IV. 17. 5; VI. 45. 1; 46. 1; VII. 100. 1; 108. 1, 2; IX. 2. 2. 3; X. 3. 6; XVI. 5 etc.

Kau. 46. 9 note and Atharva Parīṣṭa Gāṇamāla 32. 8 and also Atharva Parīṣṭa 33. 8 etc.

124. The Atharva Parīṣṭa (8) Ghṛṭāveksaṇam discusses effects of evil dreams and the Atharva Parīṣṭa (33) Ghṛṭakambalam states that it offered relief to Indra when he suffered from evil dreams.

125. The Atharva Parīṣṭas beginning with (58) Dīgdāhalakṣaṇam give omens and portents, ominous appearances, their interpretations, the evils they foretell and recommend Mahāśāntis to avert them. See Ulkālakṣaṇam (58 b), Vidyullakṣaṇam (59), Nirghātalakṣaṇam (60), Parivesalakṣaṇam (61), Bhūmikampalakṣaṇam (62), Nakṣatragrahotpātalakṣaṇam (63) etc.

ceremony. It is classified into unusual phenomena (Adbhuta) physical marks (Laksana), ominous appearances, actions of animals, omens of astrological nature, omens at sacrifice etc. To know the physical marks of the bride (Kau. 37.11-12), the bride is asked to pour out a handful of water that has been blessed (Sāntyudaka). If she does this in the easterly direction, it is a good omen. To know whether there would be success in the battle or not, the king and his warriors look two by two, into a vessel of water over which V.2.6 has been recited. If any warrior does not see his face reflected, he must not take part in the battle (Kau.15. 9-10). Or, three ropes made of bow-strings are laid upon heated coals and V.6 is recited over them. The middle string represents death, the two side strings the two armies. If the middle string passes over one of the other two, it forebodes the defeat of the army. If one of the outside strings passes over the middle one it signifies victory for that army which it represents (Kau. 15.15-18). To find out the lost object (Kau. 37.4-6) a water-pitcher is covered with a new cloth and is placed upon a bed which is not in its usual position. The leavings of an offering made with the recitation of II.1 are poured over it. The faces of two girls who have not yet menstruated are covered with a cloth so that they can not see and they are told to remove the pitcher. The lost object is in the direction into which they carry the pitcher. Dice may be used in the place of the pitcher and plough instead of bed. Whether a maiden will get a husband is ascertained by tying calves to a seven ply rope, smeared with the leavings of an offering made with the recitation of II.36 and bidding her loose them. If she does them in the order from left to right she will marry (Kau. 34.17). To foretell the sex of the child four fruit of the flax-plant are placed in the mother's hand. They are blessed with II.11. Water is poured over them. If

they adhere to one another the child will be a boy (Kau. 33.17-20).¹²⁶

The pigeon¹²⁷ is a bird of omen. If such a bird as
(1) Adbhuta Brāh.
6 and 7. pigeon or crow, holding flesh in its beak
alights upon a traveller in a lonely
place (Kau. 51. 7 ff) or strikes the man
with something dropped from its beak (Kau. 46. 47-48) a
Mahāśanti (Kau. 9. 6 note) is to be performed by the
(2) RV. X. 165. 1-3. recitation of V. 27, 28, 29¹²⁸ and the man
is washed while reciting VII. 64 and a
fire-brand is carried around him.¹²⁹

The Kau. deals with the Nirṛti Karma¹²⁸ at 18. 1-18. In such rites grain is offered to the goddess of misfortune while V. 5 is being recited (Kau. 18. 14 or Kau. 18. 16-18) having fastened a hook to the left leg of a raven and a rice-cake to the hook, the performing priest lets the crow
(3) This part of the fly¹³⁰ 129 (so that he does not return) performance executes the practice while reciting VII. 115. 1. Then mentioned in RV. having put on a blue garment, covered X. 95. 14. Purūrvavas with a red one and having wound round threatens to fly it a white cloth as a turban, he recites away and throw VII. 115. 2 and sets down the turban himself into the lap of Nirṛti. by means of a hook and casts it into water together with the hook with his left hand. The red garment is thrown in water with VII. 115. 3 and the black with VII. 115. 4.

126. For the prediction of weather see the propitiation of Śakadhūma Kau. 50. 15-16 in connection with VI. 128. The Atharva Parīṣīṭa (65) "Sadyovṛṣṭilaksanam" is devoted to the signs of rain that will come immediately.

127. The two performances refer to the two sts. of the hymn.

128. Nirṛti is misfortune—a personified evil divinity.

129. "निर्वृत्यानिमुखः" Kesava.

VII Samskāras—The hymns of the AV furnish the well-known house practices (Samskāras) such as Puñsavana, Jātakarma, Nāmakarana, Godāna, Upanayana, Vivāha etc. The treatment of these given by the Kau. Sūt. is purely Atharvanic.

Puñsavana¹³⁰ is dealt with at Kau. 35. 1-4. The rites

(1) Śān. Gr. I. 19. 20.

Āś. Gr. I. 13.

Pār. Gr. I. 14.

Gob. Gr. II. 6.

Kha. Gr. II. 7. 17ff

Hir. Gr. II. 2.

Āp. Gr. VI. 14. 9.

for producing a son are made in behalf of a woman after she had laid aside the cloth spoiled by her menses, under a male constellation. III. 23 is recited. An arrow is broken over her head. A piece of the arrow is fastened upon her as an amulet.

A mixture of the milk of a cow (having a calf of the same colour), two "Adhyāñdā" plants or leaves of a great Pālāśa and a "Vidari" is meshed up and the priest puts it into her right nostril with his right thumb. Further (Kau. 35. 8-10) fire is churned from Śami and Aśvattha while the priest recites VI. 11. The fire is thrown into ghee (which is prepared from the milk of a cow having a calf of the same colour) and it is put into the right nostril of the pregnant woman by the priest with his right thumb. The fire is thrown into a stirred drink containing honey and it is given to the woman to drink. The wool of a male animal is spread

(2) Bau. Gr. II. 1 & 7.

Hir. Gr. II. 3. 10.

Āp. Mantra Brāh.

II. 12.

Āp. Gr. VI. 15. 4.

around the fire and it is tied on the woman as an amulet. Similarly II. 10

is employed (Kau. 27. 7-8) in the Jātakarma¹³⁰ ceremony. At Kau. 58. 14ff is

given the Nāmakarana ceremony in which the child is placed upon the lap of the mother and a continuous stream of water is turned upon it. This is done while VIII. 2 is being recited. Then the amulet of "Pūtudrū" tree is fastened upon the child and something of it is given to drink.¹³⁰ The Kau. also prescribes some rites which are

130. Cf. Sāntikalpa 17, 19, 23.

to be performed in case the child is born under the evil constellation Mūla ("प्रलो हीति पाप्लक्ष्मे जाताय मूलेनः" Kau. 46.26). These rites are performed with VI. 110.¹³¹ They consist of washing off and sprinkling the child and eating a milk-porridge over which dregs of ghee have been poured. In this rite sacrificial faggot with roots (Samūla) is placed on fire

(1) Sān. Gr. I. 28. 15,
Āś. Gr. I. 4. 4,
Here RV. IX. 65.
19-21 are rubricated
but see in general.
MS. II. 3. 4.
TS. II. 3. 10. 3.
TĀ. II. 5.

(2) Hir. Gr. I. 11. 5.

and the sacrificial grass with roots is spread. The Godāna⁽¹⁾ ceremony is described at Kau. 54. 13-14. in connection with II. 28. The ceremony consists of shearing of the first whiskers of the youth, handing the boy thrice by his mother to the father and feeding him with dumplings prepared with ghee.

Similarly the Upanayana⁽²⁾ and the Vivāha are discussed by the Kau. at 58. 3ff and 75. 6ff respectively. In the latter ceremony the whole of the book XIV of the AV is rubricated. A ceremony called "Asvā-śānti"¹³² is recognized by the Kau. (41. 21-25) in connection with VI. 92 in which also washing of the horse and similar Atharvanic functions follow.

VIII Prāyaśchittāni⁽³⁾—Purificatory rites are meant to

(3) RV. X. 37. 3.
MS. III. 11. 10.
VS. XX. 14-20.
TB. II. 4. 4. 8.
TĀ. II. 3. 1.

obviate any impropriety such as greed, worldliness, to clear oneself from evil deeds, to remove the effects of omens and portents or other matters which require purification. Thus at Kau. 45.17, the AV VI. 71 is asked to be recited while receiving gifts or at the absence of sacredness in a gift. At Kau. 46. 49 faggot

131. This performance, according to Keśava, is the same as given in the Nakṣatrakalpa but it can not be identified with any of the performances there.

132. "अश्वस विषिकम्" Dārila; "अश्वसानितः" Sayana and Keśava.

of Apāmārga is offered in fire built of the same wood while reciting VI. 65 to cleanse oneself of evil deeds and defiling contact.¹³² The omens and portents which require purification are various.¹³³ On the occasion of birth of twins to cows or women or when the upper teeth of the child come before the lower, Prāyaśchitta is compulsory. In the former case, the Kau. prescribes (109.5; 110.4; 115.5) the cooking of the porridge in the milk of the mother is accompanied by the recitation of III. 28. Ghee is offered in fire. Dregs of ghee are poured into a water-vessel and upon the porridge. The mother of the twins is given the porridge to eat. The water in the vessel is sprinkled on the mother and her children. A ransom is paid to the Brahmins befitting the property of the householder.¹³⁴ The first appearance of the upper teeth before the lower is portentous in the case of a child. They signify danger to the life of the parents (Kesava). The expiation necessary for the occasion is given at Kau. 46. 43-46. It consists of offering the oblation of rice, barley or sesame while muttering VI. 140 making the child bite the grain (cf. VI. 140.2), and giving him food to eat, cooked in the śāntyudaka. The same dish is given to the parents also. The sin of whom the younger brother is married first, was considered very great. It requires an expiation. For this purpose VI. 112 and 113 are employed by Kau. (46. 26-29). They consist of reciting the two hymns by the priest, while he ties fetters of Muñja grass upon the limbs of the younger brother along

133. Pigeons and owls, black birds, evil dreams, evil characteristics, heinous crimes, mental delinquency, sins of all kinds - all require expiation. See. Kau. book 13th.

134. In case of an animal such as a cow, the cow with her twins is given to the Brahmin as the ransom.

with the elder brother (Dârila) as they sit on the bank of a river. Both are washed by a bunch of grass. The fetters are then placed upon the foam of the river and allowed to float away. Finally the two are brought into the house and sprinkled with " Apâm Sûktâni " (Kau. 7. 4 note). At the death of the teacher or the creditor expiatory rites are performed with VI. 114 (Kau. 46. 30-32 ; 46. 36-40). The same hymn is employed in expiatory offering from one's share of grain and provisions (Kau. 46. 33-35).

IX. Savayajña¹³⁵—Sava simply means bestowal of Dakṣinâ (Kau. 66. 12). The 8th Adhyâya of the Kau. is entirely devoted to Savas. The number of the Savas is 22. The " Śâla-Sava " (66. 22-30) is an elaborate ritual in which IX. 3 is rubricated. In the end the *house is given to the Brahmin along with the things mentioned in the hymn.*

The ceremony of the " Brahmaudana-Sava"¹³⁶ (€6. 63) is as follows : This Savayajña is a solemn function being a combination of the Soma-sacrifice with the cooking of porridge which is finally given to the Brahmins as Dakṣinâ. Both the sacrificer and his wife take part in the performance. The two long hymns XI. 1 and XII. 3 are worked up in it.

The Yajamâna with his wife churns the fire while reciting XI. 1. 1. addresses the smoke that rises (XI. 1. 2); praises the incipient fire (XI. 1. 3); and with the following

135. Kesâva summarizes the Savas stating their number as 22, " द्वाविशति सवाः.....सवयज्ञाना परिगणनं कियते - ब्रह्मोदन, स्वर्गोदन, चतुःशराव, अजोदन, पर्वोदन, शतोदन, ब्रह्मास्वीदन, अतिमृत्यु, अनङ्गवाह, कर्क, पुष्टि शुक्रिया, पौनःशिल, पवित्र, उर्ध्वा, कङ्कम, अनङ्गवाहवशा, वशा, शाला, चृक्षस्वति, अभिचार " (P.365)

136. In the Sayana's introduction to the TB. II. 7. 7 and in TS. VI. 5. 6. 1 and in TB. I. 1. 9. 1 the preparation of porridge is correlated with a legend of Aditi and the birth of her sons.

sts. addresses the blazing fire. With XI. 1. 13, the Yajamāna sends his wife, guarded and ornamented to fetch water. As she brings water, he addresses her, calls her to rise and asks her to take up the water-vessel with XI. 1. 14. The sacrificer puts the vessel down (XI. 1. 15). Then the priest makes the sacrificer step upon the skin. The wife follows him and the children too, who seat themselves around the water-vessel which has been placed upon the skin while XII. 3. 1-4 are recited. They turn to the East and with the four mantras (XII. 3. 7-10) they go round the water-vessel turning to each direction reverently and facing it with XII. 3. 11. The water-vessel is taken from the skin and placed upon the ground while reciting XII. 3. 12¹³⁷. The water is implored to purify the sacrificial vessels with XII. 3. 13¹³⁸. Three heaps of rice (from which the Brahmaudana is to be prepared) are addressed with XI. 1. 6. With a share of grain the sacrificer performs a Śrāddha ceremony. With another share, he feeds men and the third share which belongs to gods, he pours into a jar with both of his hands, bending his right knee and turning towards north-east while reciting XI. 1. 6. The sacrificer, his wife and children touch the grain which is poured into the pot with XII. 3. 16, 17. The priest addresses the sacrificer with XI. 1. 10 : “ ऋये वा इति त्रीन्वरामृणीष्वेति । ” The sacrificer chooses the first wish, “ अनेन कर्मणा मुचान् ” (इति पथम् तुणीते ।) His wife chooses the other two gifts. The mortar and pestle and the winnowing basket are placed upon the skin with XII. 3. 14 and XI. 1. 9. The pestle is placed upright in the mortar with XII. 3. 15. The pestle is beaten down with XII. 3. 18 and XI. 1. 9 after the rice is poured in the mortar with XI. 1. 7. The sacrificer hands over the winnowing basket to his wife and she

137. The water in the vessel is used throughout the performance.

138. The vessels which are contaminated by the impure touch of a Dāsi (?)

winnows with XI. 1. 11 and XII. 3. 19. The husk is removed with XII. 3. 21 and the sacrificer and his wife touch the husk with XII. 3. 20. Again with the same mantra the grain is poured in the winnowing basket. The pot is anointed with XII. 3. 22. The fire is placed about the pot with XII. 3. 24 and the pot is placed upon the fire with XI. 1. 16. Two purifying blades of Darbha grass are placed over the pot and the water is poured in with XI. 1. 17 and XII. 3. 25. The grain is washed with water and poured into the pot with XI. 1. 18 and XII. 3. 28. The porridge is allowed to cook with XI. 1. 19 and XII. 3. 29. The seat of Darbha grass (Barhis) is prepared for the porridge with XII. 3. 31, 32. The porridge is taken off the fire with XI. 1. 21 and XII. 3. 35 and the pot is turned to the right with XI. 1. 22. A wooden platter is placed upon the Barhis. The porridge is covered with ghee and addressed with XII. 3. 37, 38. The Srk is placed upon the altar with XI. 1. 24 and XII. 3. 36. A cavity is made on the top of the porridge for ghee with XI. 1. 31 and XII. 3. 45. The porridge is put down to the west of the fire with XII. 3. 34. The sacrificer and his wife place the porridge in one dish with XII. 3. 39. Porridge is divided into three parts with XII. 3. 40. The fire is carried along the porridge with XII. 3. 43. A cow and utensils for milking are placed to the north of the fire. The cow is milked and the milk is poured upon the porridge with XII. 3. 49. Juices are poured upon the porridge with XII. 3. 41, 43. Gold is placed upon the porridge and home-spun garment accompanied by gold is put down in front of it with XII. 3. 50, 51 and XI. 1. 28. Four Bhrgvanigirasa sages are made to sit with XI. 1. 25. Water is given to them for washing their hands with XI. 1. 27. Chaff is poured into fire (XI. 1. 29), and also other chaff (XII. 3. 54). The porridge is anointed with the dregs of ghee (XI. 1. 30). The Brahmaudana and

the concomitant gifts are then bestowed upon the Brahmins with XII. 3. 53 ff.

X. Rest. The two hymns V. 18 and 19 are known in the Atharvan literature as "Brahmagavyau". They are intended to compass the death of him who does harm to the cow of a Brahmin.¹³⁹ Both the language of the hymn and the ritual (Kau. 48. 13 ff) are extremely drastic. In the

(1) ŚB. XIV. 6. 7. 4.
Bṛh. Up. III. 7. 1.
Manu XI. 33.

(2) Āś. Gr. II. 3.
Pār. Gr. III. 2.
Śām. Gr. IV. 17. 18.
Gob. Gr. III. 9.
Kha. Gr. III. 3. 6 f.
Āp. Gr. VII. 9. 13 f.
Hir. Gr. II. 17.

ritual, references are frequently made to the funeral practices to create terror in the hearts of the oppressors.¹⁴⁰ Some of the famous hymns of the AV do not appear in the employment of any special kind in the Kau. The Pr̄thvi-Sūkta XII. 1 (Bhaumam Sūktam) is associated with the "Dr̄dhikarmāṇi"¹⁴¹ rites for rendering houses, villages etc. firm (Kau. 38. 12 ff). It is also employed in various other practices such as Bhūsarīskāra (Kau. 137). Prāyaśchitta (98. 3) etc. The Kāla Sūkta (XIX. 58), the Kāma Sūkta (IX. 2) and, the Purusa Sūkta (XIX. 6 = RV. X. 90) are given no special significance at all (cf. Kau. 49. 1; 48. 5; 24. 29 etc.).¹⁴² The well-known hymn to Varuṇa (IV. 16) is utilized to deck out charms for sorcery (Kau. 48. 7) and many hymns of the AV are not employed by the Kau. at all.¹⁴³

139. Cf. AV. XII. 4. and 5.

140. "काले अक्षे वहति इति सूचद्वयस्य मुवर्णभूमिदाने आज्ञहोमे (Atharva Parisista 10) विनिवेशः । उक्तं हि परिविष्टे अन्वारम्भात् ज्ञाहुशात् कामसूर्कं कामसूर्कं पुरुषसूर्कं च । Sāyana.

141. The Vses. of the AV not noticed by the Kau. at all:—XI. 3; 5; 7; 8; XII. 5; XIII. 4; book XV; XIX. 2; 3; 4; 5; 6; 7; 8; and almost the whole of this book and the book XX.

CHAPTER V

“THE ATHARVAN AND THE TRAYI”

(The AV in the Indo-Âryan literature ; the claims of the Atharvan ritual texts ; the office of Brahman ; the office of the Purohita ; the Atharvan and the Trayi ; the special features of the Atharvan ; the Atharvan indifference to Vedic sacrifice ; the result of the rivalry between the Atharvan and the Traividyas).

The AV in the Indo-Âryan literature—The orthodox Hinduism sums up the Atharvan as “ गुणितक पौरिकामिचारिक । ”¹ the Veda whose aim is “ to appease, to bless and to curse ”. Such a Veda is little expected to be honoured² in the sacrificial or sacerdotal literature of ancient India. The RV being in general a collection of prayers designed to be accompanied by oblations of Soma at Srauta sacrifices, has but little scope to refer to any other literary product and

(1) RV. VIII. 19. 5. least of all the Atharvan. There is a reference to the Veda⁽³⁾ in the RV but

it has little concern with the AV. The names of the

(2) RV. X. 90. 5. Vedic collections⁽²⁾ are dubitable on the point of “ Chhandârânsi ”.³ But it is a

1. Cf. Madhusûdana Sarasvatî in his commentary on the Mahimna Stotra st. 7 – “ त्रयी सांख्यं योगः ”

2. Alberuni reports (India Vol. I. p. 129) that the AV is less in favour with the Hindus. Burnell (Intro. to Varîsa Brâh. of the SV. p. xxi) states that the influential scholars of South India still deny the genuineness of the AV. The allegorical representation of the Atharva as “ a lean man black, sharp, irascible and amorous ” seems to be an old fashion of recording aversion against this Veda.

3. “ Chhandârânsi Jajñire tasmât ” ... RV. X. 90. 5.

fact much less doubted that the hymns of the type of the Atharvan must have existed by the side of R̄chah, Yajñi and Sāmanī. Prof. Bloomfield's theory of heretic and popular forms of hymns⁴ makes it possible to venture such an hypothesis. Moreover Yātuvidyā was being practised during the R̄gvedic period which necessarily presupposes the existence of some form of witchcraft charms as we meet with in the AV. The same can be said of the house-practices or medical practices.

The AV mentions itself in itself for many times (X. 7. 20; XI. 6. 14; XIX. 54. 5 etc.), under different names and as associated with the venerable sages Atharvan, Āṅgirasa and Bhṛgu (IV. 37.1; IV. 3.7; V. 19.1; X. 6. 20 etc.) and also in company with other Vedas. Many times the AV mentions only R̄k, Yajus and Sāman and the Veda in general (e.g. VII. 54), without a reference to its name which can only mean that the AV is rather shy in indulging in self-glorification.

On the contrary, the Srauta texts omit as far as possible direct references to the charms of the AV—whether medicine or witchcraft. Sorcery was hated in
 (1) RV. VII. 104. 15-16. Vedic days¹¹ (II. 12; VII. 70; II. 7; IV.
 SB. X. 5. 2. 20. 13; 37) and as such it is quite natural
 if the AV. as the repository of witchcraft was looked
 (2) KS. XVI. 16. upon with apprehension. Even the
 KB. XXX. 6. Atharvan sages were feared.¹² Generally
 PB. XII. 6. 8. the sacerdotal literature is preoccupied
 with the sacrifice and it is for this reason, perhaps, that
 they praise the Trayi. But while mentioning different

4. Bloomfield, "The Atharvaveda" (Grundriss series) pp. 46-47.
 and JAOS XXI (second Half) pp. 42-49.

literary forms the Atharvan is invariably mentioned after the *Trayî*.⁽³⁾

(1) TB. III. 12. 8. 2.
 TS. VII. 5. 11. 2.
 TĀ. II. 9. 2.
 X. 7. 8. XI. 2.
 SB. X. 5. 2. 10.
 XI. 5. 6. 4-8.
 Āp. Sr. X. 7. 1 ff.
 San. Sr. XVI. 2. 2.
 Kāthaka Aśva-
 medha V. 2.

(2) Brh. Up. II. 4. 10.
 IV. 1. 2. VII. 11.
 Chā. Up. III. 1-4.
 VII. 1-2. 4. II. 1.
 Mai. Up. VII. 32, 33.

Ath. Śikhā. 1; Mukti 12-14; Mahā 3; Mundaka I. 1. 5) and at times neglect even that.

The case of the *Grhya Sūtras* is quite different. They are more or less dependent upon the Atharvan for their subject-matter and even for the mantra-material. They are expected to show greater intimacy with the AV which

(3) Āś. Gr. III. 3. 1-3.
 Śān. Gr. I. 24. 8.
 I. 16. 3.
 Hir. Gr. II. 18-19.
 II. 3. 9. XX. 9.
 XVIII. 3.
 Pār. Gr. II. 10. 7.
 II. 10. 21.

(4) Cf. Āś. Gr. III. 12.

The *Upaniṣads* attached to the AV and even those that belong to the other *Vedas* allude to the Atharvan.⁽²⁾ As a matter of fact the theme of the *Upaniṣads* is such that they have little interest in referring to the AV either by way of praising or condemning. According to their standpoint the entire *Veda* is merely "Nāma". Even the Atharvanic *Upaniṣads* do not attach special importance to the AV and mention it only as a literary form. (Nr. Tāp. Up. I. 2; 4;

Ath. Śikhā. 1; Mukti 12-14; Mahā 3; Mundaka I. 1. 5)

expectation they fulfil to certain extent,⁽³⁾ only by referring to the AV in a more familiar way. It seems from them that the Atharvan was by their time fully established as the fourth *Veda*. But the general tendency of the *Grhya Sūtras* in using the *Grhya* material from the AV is rather disappointing.⁽⁴⁾ In this respect their attitude is akin to that of the *Srauta Sūtras*.

In the Dharmasāstras, Sūtras, Smṛtis and Vyavahāras

the Atharvanic sinister activity is seriously condemned.⁽¹⁾ But they have recommended the Atharvan Purohita to a prince for his knowledge of medicine and astrology⁽²⁾ or have asked a Brahmin to punish his enemies with the Atharvan incantations instead of seeking help of a prince;⁽³⁾ they have also recognized the usefulness of an Atharvan Purohita in interpreting omens and portents and performing Śāntis for prosperity and against enemies⁽⁴⁾ and even Śrāddha ceremonies and sacrifices.⁽⁵⁾ But even then there lurked a doubt about this Veda and its priest. This is borne out by the exclusion of a reference to the AV where it was obviously expected.⁽⁶⁾ Some Dharmasāstras condemn the AV openly making its knowledge as a supplement of the knowledge of women and Śūdras.⁽⁷⁾ He who recites deadly Atharvan incantations is included among the seven murderers.⁽⁸⁾ The magic practices are meted out with severe punishments,⁽⁹⁾ and enjoined with rigorous penances. Medicine, astrology and similar Atharvavedic practices are treated as impure occupations⁽¹⁰⁾ and Mūlakriyā—the witchcraft done with, the help of roots (A.V.I.34; VI.138) is strictly prohibited.⁽¹¹⁾

(1) Bau. Dh. II. 5. 9. 14. III. 9. 4. IV. 5. 1. VI. Dh. XXX. 37. Va. Dh. XXII. 9. Yajñ. I. 44. etc.

(2) Yajñ. I. 312. Gau. Dh. XI. 15. 17.

(3) Manu XI. 33.

(4) G. Dh. XI. 15. 17.

(5) VI. Dh. III. 75. Manu. VII. 217. Yajñ. I. 32.

(6) B. Dh. II. 8; IV. 5, 29; XIV. 4, 5; G. Dh. XVI. 21; Va. Dh. XIII. 20; VI. Dh. XXX. 26; Manu IV. 123; 124; I. 23; III. 145; Yajñ. II. 211.

(7) Āp. Dh. II. 11. 29; 10. 10.

(8) VI. Dh. V. 191.

(9) Āp. Dh. I. 9. 26. 7. B. Dh. II. 1. 2. 16; G. Dh. XXV. 7. VI. Dh. XXXVII. 26. Manu. IX. 290. Yajñ. III. 289.

(10) B. Dh. II. 1. 2. 16. VI. Dh. 82. 7; 51. 10. Va. Dh. X. 21; XIV. 2. 19; Āp. Dh. I. 6. 18. 20. G. Dh. XVII. 17; Manu. III. 132. Yajñ. I. 162.

(11) VI. Dh. 25. 7. Manu. IX. 290; XI. 64.

In the later literature such as Mahābhārata, Rāmāyaṇa, Purāṇas, works on

medicine, Budhist and Jain works, grammatical and lexical literature⁵, the AV appears in its confirmed position as the fourth Veda⁶. The Atharvan practices are rarely criticised⁷, the five Kalpas of the AV were known and

- (1) Maha Bha. XII. 342. studied⁽¹⁾ and the Veda of the Ātharvāyas 99. and the Āṅgirāsas is praised for its
- (2) Maha Bha. II. 11. 19; III. 205. 20. usefulness⁽²⁾.⁸ But occasionally the atti-
- (3) Maha Bha. III. 39. 6; XII. 36. 28; XIII. 90. 13. tude of the Dharmasūtras reflects here and there⁽³⁾. The Buddhist and Jain

works, as we expect, have little respect for the Veda and much less for the Atharva Veda.

The claims of the Atharvan ritual texts—The treatment of the AV in the Atharvan ritual texts is naturally quite different. They not only indulge in the glorification of the Atharvan in a mystic manner (GB. I. 1.4-10; Vai. Sūt. I. 17. 18) but call it as Sarvavidyā as opposed to the Trayī Vidyā. All their efforts are directed to show the superiority of the Atharvan over the other Vedic texts in a vein that the Atharvan is more holy and more comprehensive. Not only this but on some points such as the office of the Brahman in the Vedic sacrifice or the office of Royal Chaplain-Purohita they fight a systematic battle against the Traividyās. The AV

5. The Mahābhārata quotes "Śāṁ no devi", "Viṁśino Āṅgirasaḥ" and mentions the AV many times.
6. Mahābhārata V. 8. 8; 108. 10; III. 203. 15; Rāmāyana II. 26. 21; Pānini IV. 3. 13; VI. 4. 174.
7. Due to the interest of the AV in the Kṣatriyas through its Rajakarmāṇi.
8. For the quotations from the Purāṇas, see Śāyaṇa Intro. For the quotations from the Buddhist and Jain works, see Bloomfield, Intro. to SBE XL.II and the "Atharva Veda in the Grundriss series. Also. Raghuvamīśa I. 59; Kirāta. X. 10; Daśakumāra II. p. 44. III. P. 108.

Samhitā itself and the Upanisads attached to it are perhaps indifferent to it or rather silent about it but the Kausīka Sūtra, the Vaitāna Sūtra, the Gopatha Brāhmaṇa and the Atharva Parīśistas never lose an opportunity to praise the AV as the fourth Veda and press the claims of the priest versed in Bhṛgvaṅgiras for the offices of Brahman and Purohita.

The Office of Brahman—In the Vai. Sūt. 11.2 it is stated that Atharvāṅgirovid shall be chosen as Brahman and he is given precedence over Ḫort, Adhvaryu and Udgātr. The mantra passage at Vai. Sūt. 6.1 also corroborates the statement. In the same Sūtra (37.2) the Brahman says to other priests : “ You are not the guardian of the sacrifice higher than I ; You are not better nor more excellent ; you should not stand above me ; your words, indeed, are wisely instructed but you should not pose yourself as on par with me ”. This tendency on the part of the Atharvan ritual texts was clearly an outcome of the negligence of the AV by the non-Atharvanic texts. It seems, as if, the Gopatha, the Vaitāna, the Kausīka and the Parīśistas had made a common cause to force the way of a Bhṛgvaṅgirovid directly to the great Śrauta performances of the Trayī.

The Gopatha emphasizes the origin of the AV from lone Brahma (I. 1. 4-10) and places Atharvan and Aṅgiras at the head of the Vedic texts (I. 1. 6). The Gopatha further calls it as “ एतद्वै भूतिष्ठ यत् पद् सूर्यनिरस्य । ” (I. 3. 4) the AV the fourth Veda being correlated with Brahma, the fourth priest representing the Brāhmaṇaveda at the sacrifice and asserts that the students of the Trayī reach highest heaven but the Atharvans and Aṅgirases go even beyond the great world of Brahma (I. 1. 25). So does the Vai. Sūt. (6. 1). In that Sūtra (1. 1) it is stated that the

supervising priest-Brahman shall be a Brahmavedavid and again at 11. 2 it is mentioned that Atharvângirovid shall be chosen as Brahman and precedence is given to him over the representatives of the other three Vedas. At Gopatha I.2.16 the qualification of the Brahman is ascertained to be full knowledge of Brahmaveda or Atharvângiras, when he is to act in the capacity of the overseer of the Srauta sacrifices. The Brahman is described as Sarvavid (I. 2. 18) which indicates that the *AV* is *Sarvavidyâ* and therefore obviously above *Trayî Vidyâ*. And conversely the GB (I. 3. 1, 2) describes vividly the futility of the sacrifice without a Brahman priest skilled in Bhrgvângirah: "As a cow can not proceed with less than four feet so the sacrifice must have four feet - the four Vedas and the four priests." At Vai. Sût. 1. 17, 18 the Brahman priest is described as the lord of the beings, the lord of the worlds etc. which may probably mean that at the sacrifice he represented the personified Brahman.

In the Vedic religion there are representatives of the three literary types *r̥chah*, *yajūm̄si* and *sāmāni* as Hotr, Adhvaryu and Udgâtr. The activity and knowledge of these priests were always felt as incomplete and one-sided. The one representing the whole of the Vedic religion and knowing all the Vedas was a long-felt need. The Brâhmaṇa texts thought of such a priest as Sarvavid and his knowledge

(1) TB. III. 10. 11. 4. as Sarva vidyâ⁽¹⁾ but Brahman was the
 SB. IX. 4. 17. only word which could aptly summarize
 XIV. 6. 7. 18. the Vedic religion, action, literature and
 all.² Brahma thus meant all the three Vedas put together and
 in a sense formed a cumulative whole and the fourth Veda. It
 stood for the religion as a whole. The Upanisâds mention

9. Cf. TS. VII. 3. 1. 4 - " परिमिता वा अह्वचः परिमितानि सामानि परिमितानि यज्ञं प्रियं अथैतस्यैवान्तो नारित यद ब्रह्मा ।

Brahma as their main conception and contrast it with the (3) Cha. Up. VII. 1. three Vedas.⁽¹⁾ Originally this Brahma- 1-5.

had no connection with the AV—neither mentioned in the Samhitâ nor in the Upanisads and with a view to the original sense of the word Brahma⁽²⁾, the AV cannot be called the Brahmaveda. The Atharvan ritual texts ventured to connect Brahma-Brahmâ—the fourth priest and made the AV the Brahmaveda.

The activities of the Brahman priest in the sacrifice are described in the RV⁽³⁾ but there, no

(3) RV. I. 64.35; IV. 58. 2; V. 29. 3; 31. 4; VII. 7. 5; VIII. 15. 9; 16. 7; 17. 3; 31. 1; 32. 16; 81. 30; 85. 5; IX. 112. 1; 113. 6; X. 71. 11; 107. 6 etc.

(4) See above RV. X. 71. 11.

particular Veda is assigned to him⁽⁴⁾.⁽⁵⁾ He is described to be engaged in various activities of the sacrifice such as reciting Sâstras and stotras, chanting Sâmans, grinding and filtering Soma, cooking the beast etc. But his connection with the AV is not hinted anywhere in the

Rgvedic references. On the other hand, at one place he is

(5) RV. VII. 7. 5. identified with Agni⁽⁶⁾. Thus Brahman was an all-round theologian and an Atharvan priest is not suggested by the non-Atharvanic texts as eligible for the office. A priest versed in the RV was thought fit to hold it and Vasistha was a celebrated Brahman and held this office in his family traditionally⁽⁷⁾. But there was originally no connection between Vasistha and the AV⁽⁸⁾.

10. RV. X. 71. 11—“कुचां त्वा पोषमास्ते पुषुष्वान् । गायत्रं त्वो गायति शक्तिषु । ब्रह्मा त्वो वदति जातविद्याम् । यहस्य मात्रा वि मिमीत उत त्वः ॥”

11. RV. VII. 7. 5—“असादि युतो वहिराजगन्वान् अभिर्व्याप्ता नृष्टदने विशर्तो । यौधं चं पुरुषीयो वायुषाते आ चं होता यजति विश्ववारम् ॥”

12. Except of course, Kâlidâsa had no other intention in making Vasistha as “Atharva-nidhi” (Raghuvamâ I. 59) than heightening the effect of the couplet by contrast.

On what grounds the Atharvanic ritual texts claim the position of Brahman for a priest versed in the AV can not be clearly explained. It may be because the AV contains many theosophic hymns in glorification of Brahma (GB. I. 1. 9; Sayana Intro. p. 4) or because four priests required four Vedas—the Hotr had the Rgveda, the Adhvaryu had the Yajurveda, the Udgatr had the Sāmaveda and so the remaining Brahman priest would have the AV. Thus anyhow, for some indefinite reason or even by mere accident Brahman was linked up with the AV and the AV became the fourth Veda and the Brahnaveda at once. As Rk, Yajus and Sāman were different kinds of Vedic literary compositions so Brahma (neuter) had the sense of a

(1) RV. V. 85. 1; VII. 28. 1. charm or a prayer¹³ (AV. I. 10. 4, XIV. 1.54). But the others have their plural forms so the word Brahma

is not used in its plural form. Hence in that way the interpretation of the Brahnaveda as the AV is impossible. Still the Atharvanists' claim for that position must have been based on some ground, howsoever distant it might be.

It is impossible to think of a period in the history of Vedic people and religion when the services of an Atharvan priest were not in need in the Śrauta sacrifices. The influence of magic and witchcraft, the number of Kāmyestayah and a number of many other facts in the Śrauta rites point out unmistakable connection between the Atharvan priests and the Śrauta ritual. The interests of the kings and supremacy of the Brahmins and the priestly class and even of

the sacrifice depended mainly upon the magic power of the Atharvans. When therefore a *Parisista* says :—

अथर्वा सृजते घोरं अद्वभुतं शमयेत्तथा ।
 अथर्वा रक्षते यज्ञं यज्ञस्य पतिरक्षिणाः ॥
 दिव्यान्तरिक्षमौनानामुत्पातानामनेकधा ।
 शमविता मस्येद्यज्ञः तस्माद्विषिणो भृगुः ॥
 यस्मा शमयेत्त्राव्यर्थुन्तद्योगो न बहुचः ।
 रक्षासि रक्षति यस्मा यस्मा तस्माद्वर्थविद् ॥

(‘*Rāstrasamivarga*’—*Atharva Parisista* 2).

in praise of the Atharvan priest, the claim of the Atharvanist for the position of the Brahman, may not seem unfounded. The office of the Brahman was thus filled by an Atharvan which office then in course of time branched into two divisions or directions. On the one hand it covered the thorough knowledge of all the procedures of the *Srauta* sacrifices and its protection from the prying evil powers which try to frustrate all holy work at every moment finding a suitable opportunity and on the other side it developed into the *Brahmavidyā* of the *Upaniṣads*. The activities and the canonicity of the *Vaitāna Sutra* were then duly recognized by the *Traividya*s in due course of time.¹³ Expiation of sins committed during the course of the sacrifice was then made the special charge of the Brahman¹⁴.

The Office of the Purohita—Whether the offices of Brahman and Purohita were occupied by one and the same Atharvan priest can not be definitely told. The *Aitareya Brāhmaṇa*¹⁵ at one place describes a magic rite known as “*Brahmanah Parimāra*” which is meant to kill hostile kings and supplies us

13. Garbe Preface to the *Vaitāna Sūtra* p. vi.

14. The MSS of the *Vaitāna* add six chapters on *Prāyaśchitta* to the text and the *Gopatha* refers to the defects in sacrifice which are to be corrected by AV. I. 1, 13 and 22.

an indirect testimony to the identity of Brahman and Purohita, for Purohita was in ancient times an invariable adjunct of the kings. The Atharva Parisistas (2.2; 3.1; 3.3) also say that Brahman, Purohita and Guru were the titles of one and the same person.¹⁵ The necessary qualification of the Purohita was that he must be skilled in magic and witchcraft. i. e. Atharvāngirasi Śrutih. The Kau. (94.2-4) says : तत्र राजा भूमिपतिष्ठिद्वासं बाह्यणमिच्छेत् । एव ह वै विद्वान् यद् भूमिगिरो-विद् । एते ह वास्य सर्वस्य रमणितारः पालयितारः यद् भूमिगिरोविदः । (and also at 126. 2). Thus the rule was that the king who rules the country shall seek a wise Brahman. He is verily wise that is skilled in Bhrgu and Aṅgiras, for Bhrgu and Aṅgiras act as a charm against all ominous occurrences and protect every

(1) Gau. Dh. XI. 15. 17. thing.¹⁶ Thus according to the rule the Yaj. I. 312. king's Purohita must be an Atharvan¹⁷ Manu. XI. 33. for it was quite natural that as the Sāyana Intro. pp. 5-6. guardian of the potent Atharvan and the Aṅgirasa charms and incantations, he

could ensure the interests of the king, his sovereignty and his subjects and could ward off all kinds of evils with his

(2) AB. VIII. 24-28. magic performances. Even the Aitareya

Brāhmaṇa¹⁸ describes the Purohita functioning in close co-operation with the king and his functions clearly fall within the scope of the Atharvan practices

(cf. AV. III. 19; Kau. 14. 22-23).¹⁹

(3) cf. RV. IV. 50. 7-9. The "Brahmanah Parimāra", as noted before is clearly a magic rite to destroy the hostile kings.

15. Purohitas, whether formally adherents of the AV or not were always engaging themselves in the Atharvanic practices against one another (Maxmuller, History of Ancient Sanskrit Literature. p. 486.).

16. Purohitas were also Hotṛs (RV. X. 66. 13; 70. 7); Devāpi and Agni were both the Purohitas and Hotṛ (RV. I. 1. 1; II. 3. 2; 11. 1; V. 11. 2); Vasiṣṭha was both Purohita and Brahman (AB. VII. 26; TS. III. 5. 2. 1).

The later Atharva Parisistas seem to be very vehement on the question of the office of the Purohita. They give the first and the last rule in the appointment of the Atharvan priest to the office of the Purohita¹⁷. They praise the king who has an Atharvan as his Purohita and condemn and curse him who does not employ an Atharvan Purohita. Woe betide the king and the nation where there is no Purohita to protect them! There the gods, the Fathers and the Brahmins do not partake of their share of oblations and

(1) The prosperity of that nation perishes like a mouldering the whole realm ant-hill¹⁸! Particularly those nations depends upon the and kings where and to whom a Bahvircha, or a Cchandoga or an Adhvaryu Purohita

RV. IV. 50. 8.

fulfils the functions of the Purohita, there the calamities befall like a hailstorm¹⁹. The nation perishes, princes die, the wealth of the nation is wasted, the country turns barren and the king himself is killed either on the battle-field or by the dagger of an assassin. Even among the Atharvan priests the selection of the Purohita is restricted to the followers of the Paippalada or the Saunakiya schools. They only should be appointed as Purohita and not even

17. Especially the introductory vss of the "Rājapratibhāṣeṣaka" —Atharva Parisista 3 and also Purohitakarṇāṇi (Parisista.) :—
यस्य राजो जनपदेऽथर्वाणान्तपारणः । निषस्त्यपि तदाद्यं वर्षते विशुद्धवम् ॥
यस्य राजो जनपदे स नाहित विविधैर्भयैः । पीडयते तस्य तदाद्यं पङ्के गौरिय मञ्जति ॥
तस्मादाजा विशेषण अथर्वाणि जितेन्द्रियम् । दानसम्मानसत्त्वोर्नित्ये समभिपूजयेत् ॥

18. "Rāstrasaṁvarga (Parisista 2) :—

न हृषिः प्रतिशुल्लिन्त देवताः पितरो द्विजाः ।
तस्य भूमिपतेर्यस्य योऽनाथवेविद् गुरुः ॥

19. Rāstrasaṁvarga (Parisista 2) :—

बहून्तो हन्ति वै राष्ट्रं अथर्वाणानायेत्पुतनान् । छंदोगो धर्म नाशयेत् तस्मादायर्थो गुरुः ॥
अज्ञानादा प्रमादादा यस्य स्पाद बहून्तो गुरुः । देशरात्रपुरामात्वनाशस्तस्य न संशयः ॥
नदिं काञ्चयेव राजा नियुनिषु पुरोहितम् । शब्देण वर्षते किंव परिक्षीणार्थवाहुः ॥
यथेव पहुरव्यानमधक्षीच्छाण्डमोजनम् (?) एवं छन्दोगतुरुषा राजा शृङ्गे न गच्छति ॥

the followers of the other schools of the AV such as Jalada or Mauda :

यैष्णलादं गुरुं कुर्याद् श्रोराष्ट्रोऽप्यवर्धनम् ।

तथा शौनकिनं चापि देवमन्त्रविपश्चितम् ॥ (Pari. II. 3. 4).

and

पुरोधा जलदो यस्य मौदो वा स्वाक्षर्यं चन ।

अब्दादृशान्यो मासेन्यो राष्ट्रं गच्छति ॥ (Pari. II. 5. 5).

such Parisistas even indulge in giving some legends in upholding their claims to the office of a king's Purohita e. g.

अस्मैः पश्यमानस्तु पुरा शको जगत्प्रभुः ।

कार्यामास विधिवत् पुरोधस्वे शुद्धस्तिम् ॥

स बृतो भयर्थीतेन शमनार्थं शुभूषता ।

मङ्गलानि सप्तर्णाणि अमवार्यं शतक्रतो ॥.

The main duty²⁰ of Atharvan Purohita was to safeguard the king, his interests, his sovereignty, his subjects and his country. The Kau. Süt. and the Atharva Parisistas rightly show the king and his chaplain in close cooperation. The "Purohitakarmāpi" (Pari. 4) gives the ritual of the Svastyayana in the morning and blessing of each article of the king's equipment,²¹ the ritual of Suvarpadāna, Tiladāns, the nocturnal magic performance before the image of night entitled "Pistarātriyāb Kalpah"²² for the safety of the king at night, Grahasāntis and other Mahāsāntis, the regular performances of Bhūmidoha, Gotarpana etc. as the functions of

20. Formal creation of Purohita (AB. VIII. 27); he is king's teacher, councillor, dispenser of justice and was prone to interfere in royal succession (Hopkins, JAOS. XIII. 151 ff); he performed all the domestic ritual of the king's household with its many formulae and magic rites (V. Henry, "La Magie" pp. 34, 38, 146 ff); he went in the battle-field to secure victory for his patron king with the help of magic power (AV. III. 19; RV. VII. 18) and could act as a Sāman singer (PB. XIV. 6. 8).
21. Quoted by Hemādri in his "Chaturvargachintāmaṇi" Vratakānda V. ii. 626.
22. This is "Naīśam abhayam karma" according to Paiṭhinasi; the son of Mausali.

Purohita. The ritual of the Atharvan mantras as prescribed by the Kauśika Sūtra has amply shown us the usefulness of the Purohita who is helpful not only to the kings but also to ordinary people serving them in various capacities and performing as imposing ceremonies as coronation and as insignificant as bringing about harmony between a cow and her calf. It is, therefore, quite natural if the Parisistas praise the Purohita as the averter of calamities and the protector of the country. And thus it is aptly summarized :

“ That the Atharvavedins finally succeeded in making heard their clamorous demand for this office (of Purohita) is probably due to their, superior, if not exclusive knowledge of witchcraft which was doubtless regarded in the long run as the most practised and trenchant instrument for the king and people²³ ”.

The Atharvan and the Trayi—The attitude of the Dharmasāstras, Sūtras and the Smṛtis on the one hand and that of the ritual texts attached to the AV on the other point out very clearly the rivalry, if not antagonism, between the followers of the Trayi and the followers of the AV. With every probability the rivalry was on the points of recognizing the AV as the fourth Veda, the office of Brahman at the sacrifice and that of the Purohita of a king. The silence of the Vedic texts about the AV may also be interpreted in that light. This is most probably due to the main differences in the subject-matter and out-look of life in the hymns collected in the AV and those collected in the other Vedas. It has been, now, accepted on all hands, that is according to the Indian tradition of the Mīmāṃsakas and the modern

23. Bloomfield, “ The Atharva Veda ” (Grundriss), p. 30. For the Purohita’s importance in the caste-system, see Oldenberg, “ Religion des Veda ”, pp. 375 ff.

V. W. Karambelkar — “ Brahman and Purohita ” in I. H. Q. XXVI. No. 4. Dec. 1950. pp 293 ff.

scholars that the main theme of the hymns collected in the three Vedas is sacrifice. Even the R̄gvedic collection is more liturgical than historical. In accordance with and necessary for the great institution of sacrifice the hymns of the Veda were divided into three parts—ṛchāḥ, yajūnī and sāmāni and collected into three groups respectively under the titles R̄gveda, Yajurveda and Sāmaveda. The remaining mantra-material was brought together under the designation Bhṛgvāngiras or Atharvāngiras. It was of little use for the sacrifice and therefore its redaction was done later. Thus the Trayi forms one form of literature and the Atharvan quite the other and independent. The literature of the Trayi appears to be more ambitious, spectacular in practical side and accompanied by lengthy ceremonies—the chanting of the sāmasn, the reciting of Śāstras and Stotras. It belongs to those priests who skilfully managed the complicated sacrifices and thereby attracted the attention of people, both high and low. According to such priests the Veda par excellence meant the three Vedas only which were exclusively used in sacrifices performed with the help of three fires. The rites performed with the mantras of the Trayi depended on the collective efforts of many priests. It can not under such circumstances, be imagined that such Śrauta rites—extensive and costly sacrifices were performed in every house. The AV on the other hand preserved simple but primitive rites which were performed by one priest with the help of one fire. The literature of the AV belonged to such priests who could carry on their functions in every house and probably enjoyed the protection of princes owing to their Rājakarmāni. Their traditions mainly consisted of domestic rites which were essential and helpful for every person of the society and for the fulfilment of every individual desire. The AV does not differ from the Trayi only because of its magic and witchcraft for that is to be found in the Trayi.

also to a considerable extent. Magic and witchcraft are inseparably blended in the texture of the Vedic religion. The Yajurveda recommends certain sacrifices which aim at destroying the enemy, and even in a formal sacrifice there are rites to be performed to ward off invisible enemies. The essential difference in the two sets of the Vedic literature lies in the fact that whereas the *Trayi* recommends very extensive, monotonous, difficult and costly sacrifices for the gratification of a given desire, the AV prescribes means which are by nature simple, various and minor for the attainment of the same desire. The *Trayi* is not ignorant of social and individual functions but our real source of these is the AV. The Atharvan had but little scope in the major sacrifices. The chief work of the Atharvan consists in giving shape to domestic rites and according to some the domestic rites treated by the Atharvan are more primitive²⁴. The *Samiskaras*, the rites and spells to ward off evil powers, the treatment of diseases, rites pertaining to princes, to women, pacification of omens and portents, wedding and funeral and such other rites as are treated with consistency in the Atharvan are perhaps more in need than the spectacular sacrifices of the *Trayi*. The *Grhya Sutras* should have been more indebted to the AV in this respect²⁵.

24. e. g. M. M. Kunte in his "Vicissitudes of Aryan civilization".

25. In the domestic rites there are certain customs and traditions of village or locality. They are honoured and recognized by the *Grhya Sutras*. Some of these customs and traditions are mainly reported by the AV, and they are duly incorporated in the *Grhya Sutras*. Though the crude and magical nature of some of these is curtailed yet their identity can very well be noticed in the *Sutras*. The *Grhya sutras* have also given a non-Atharvanic colouring to the Atharvan material. Thus the intimacy between the AV and the *Grhya Sutras* (except of course the *Kau. Sut.*) is not literary but only in the subject matter. At times these *Sutras* even forget to acknowledge their dependence on the AV.

Thus the AV serves the purpose of recording the secular history of India of the Vedic times. It traces the obscurer currents of daily life of the ancient Aryans, the knowledge of which is very necessary for the true estimate of the Vedic civilization. It is not possible to reconstruct a complete picture of the private life of the Vedic Aryans from the scattered statements of the *Trayi* alone. This deficiency is supplied by a body of facts connected with everyday existence of the individuals and family of the Vedic period from the charms of the AV. The *Grhya* and the *Dharma Sūtras* too have codified the popular beliefs but the codification was done at a time when those beliefs were harmonized with the Brahmanical order of things. But it is impossible to think that such house practices and beliefs codified in the *Grhya Sūtras* as marriage, funeral, medicine, exorcism and the like could have been carried on without prayers either to gods or demons. The original *Grhya* mantras would be found with great difficulty anywhere else than in the *Atharvan*. It looks as if the *Samhitā* of the AV is the *Mantrapātha* fit for the *Grhya* rites stated in the *Sūtras*. This *Mantrapātha* of the AV is free from any sectarian influence, is broad in scope and covers almost the whole field of the *Grhya* rites. Thus we should very naturally turn to the *Atharvan* mantras for finding the picture of the private life of the Vedic Hindu with more freedom than the *Grhya Sūtras*. The *Kau. Sūt.* of the AV has, of course, its proper place in this respect as the genuine heir of the *Atharvan* tradition. The *Atharvan* furnishes us with the private life of the Vedic Hindu very truthfully from the cradle to the funeral pyre. As the AV is not restricted to only *Nitya*, *Nimitta* or the *Kāmya-karmāṇi* like the *Grhya Sūtras*, it should be treated as the most valuable document in our study of the social history and culture of

the Vedic period and all the more valuable in ascertaining its position in the Vedic literature.

The Special Features of the Atharvan—We have seen that the ancient Indo-Āryan literature on the whole keeps a rather vacillating attitude towards the Atharvan. The chief reason for this lies in the main differences between the Atharvan and the *Trayi*. The differences in these two great divisions are to be sought in the contents of the AV on the one hand and those of the *Trayi* on the other.

One of the main topics of the AV is *Bhaisajyāni*. References to that are found in the Brāhmaṇas and the Sūtras but scatteringly. The limited number of the RV

(1) RV. I. 191. VII. 50; hymns⁽¹⁾ which deal with this subject are VIII. 93; X. 57-60; purely Atharvanic in nature. In them 137; 161; 163. too, plants and waters get a prominent

position and they too are prayers for long life and health. As a matter of fact the existence of such medical charms goes back to the Indo-Iranian period.²⁶ In the non-Atharvanic texts, the centre of the medical charms, revolves round the greater gods like Rudra, Aśvins or Varuṇa; the mention of a particular disease is rare and the references to plants, medicines or amulets are quite incidental as the main concern of those texts is sacrifice only.

The second great point of difference between the Atharvan and the *Trayi* is due to the *Ābhichārikāni* of the AV. That is the reason which has made the non-Atharvanic texts to look suspiciously at the AV and has made this Veda a thing more to be feared than respected and consequently to be kept at a distance. But it must be remembered that though the AV contains deadly incantations of witchcraft and sorcery practices, prominently and in bulk, yet

26. Gaiger, "Civilization of the Eastern Iranians" Pt. 1 p. 215 ff.

there are unmistakable signs of *Abhichāra* in the *Trayi* even. As a matter of fact sorcery pervaded India in all the periods of her history. From the *RV.* down to the *Tantra* works the sorcery practices have been handed down from generation to generation in an unbroken current. The *YV* though it is chiefly concerned with sacrifice yet many of its *Kāmye-stayah* are directed against enemies both human and

(1) *VS. V. 23.*

TS. I. 3. 2. 1.

MS. I. 2. 10.

Āp. Sr. XI. 11. 8.

(2) *Sadāvā* in *RV.*

X. 135; Yātudhānas, Rakṣases; etc.

(3) *Āp. Sr. IX. 3. 22.*

(4) *TS. II. 4. 1. 3.*

inhuman. There are prose passages⁽¹⁾ which are similar to the *Abhichāra* litanies of the *AV*. The enemies are the same,⁽²⁾ and the same deep-rooted spirit of hatred⁽³⁾ is met with against the enemies. Even the conjuration of evil dreams⁽⁴⁾ is the same and such impious practices as frustrating the enemy's sacrifice are equally found to be undertaken in the *AV* and the *Trayi*.⁽⁵⁾⁽⁶⁾ Like the medical practices, sorcery also can be traced back to the Indo-Iranian period.⁽⁷⁾

The woman of the Vedic period did not get full justice at the hands of the *Traividyās*. The *Śrauta* literature, the main current of the Vedic tradition has but little scope to depict the eventful life of woman before, during and (5) *RV. X. 40; 85. and elsewhere.* after her marriage. But it is fittingly embodied in the *Strikarmāṇi* of the (6) *RV. X. 145; 159; 162; 183.* *AV*. The *RV* has the wedding stanzas⁽⁸⁾ and some scattered charms in the Xth Book⁽⁹⁾ about woman and even in the *Śrauta*

27. "योऽस्मान्वेष्टि यं च वयं द्विष्मः । "

28. Hillebrandt, "Soma". pp. 119 ff.

Garbe, "Vaitāna Sūtra". 16. 6; 17. 7 notes.

29. Gaiger, "Civilization of the Eastern Iranians". Pt. I. p. 160 ff.

literature scattered passages⁽¹⁾ are given to her but they are merely occasional and incidental and therefore can not present a complete picture of the woman of the Vedic period. They can attract our attention only on account of their rareness and only due to their incompatibility with the surroundings. The Grhya Sūtras present events in the life of a woman, but they mainly confine to the usual feminine practices such as the wedding, and the following Saṃskāras connected with pregnancy and the birth of a child. Her relation with her co-wives, her eagerness to win the love of her husband and all the sorcery practices connected with her⁽²⁾ are reported mainly in the Atharvan. The reproduction of the sorcery practices pertaining to women and their systematic treatment in the Vidyāna texts is followed mainly in keeping with the Atharvan schools.^{(3) 20} The calmer sphere of conjugal life such as choosing the bride, conception, child-birth, child-life, is well represented in the Grhya Sūtras⁽⁴⁾ for it is in close touch with the Saṃskāras but there too they have drawn upon the Atharvanic material.⁽⁵⁾

The idea of harmony is essentially Atharvanic. This Atharvanic idea takes a comprehensive view of harmony

30. Pāṇini at IV. 4. 96 describes a Hṛdaya mantra which according to the commentators is a "Vasikaranamantra".

between man and man, man and woman, in community, between king and his subjects, and even between a cow and her calf. The Śrauta texts are also acquainted with such an idea, but they have included it in their Kāmyestayah.⁽¹⁾ The RV has only two hymns of this sort.⁽²⁾ And even the other Vedic texts harp on this theme occasionally only.⁽³⁾ The so-called "Mitrvindah" are of this nature.⁽⁴⁾

(1) Sān. Sr. III. 6. 1.

(2) RV. X. 166; 191.

(3) MS. II. 6. 6.

TB. II. 4. 4. 4 f.

VS. VII. 75.

ŚB. IV. 2. 4. 23.

Āp. Gr. VIII. 22.

19f.

Sāma-vidhāna II. 5.

Rg-vidhāna IV. 20.

3; 24. 4.

(4) Sān. Sr. III. 7.

Āp. Gr. II. 17.

Kat. Sr. V. 12. 3.

The Atharvan priest was condemned as Grāmyayājin or Pūgayājin for he catered to the wants and fears of the poor. But on the other hand he dealt with the wants and fears of the mighty Kṣatriyas

and Kings and priests. Thus he joined the two extremes of the society. Because the AV voiced the demands of the Brahmins, it came to be known as the Brahnaveda and because it showed extraordinary interest in the Kṣatriyas through its Rājakarmāṇi it came to be regarded as the Kṣatraveda.⁽⁵⁾ In this double capacity the AV must have had a great influence on the Vedic religion. Especially the royal practices—the coronation, the election of the king etc. placed the Purohita in a position of the prime minister of

(5) RV. X. 103; 152; 173; 174; VI. 47. 26 ff. 75.

(6) Śaktisāngha-
nivātraka in
TS. II. 4. 13
MS. II. 1. 12.
"Jayakarma" in
TS. II. 1. 13.
MS. II. 5. 3; 8; 9.

the king. The RV and other Sānhitās refer to these practices⁽⁶⁾ but in a scattering manner. The AV on the other hand is the main source of this side of the popular life. In the Śrauta ritual there are such sacrifices as Rājastūya, Vājapeya, Sautrāmani or Aśvamedha which are connected with the welfare of the princes but they must have had some inherent connection with the royal practices of the AV. In some of the Kāmyestayah of the Śrauta sphere⁽⁷⁾

31. Bloomfield, SBE. XLII Intro. p. xxvi.

Purohita is placed nearer the king and the Grhya Sūtras have⁽¹⁾ something akin to the battle charms of the AV. Can we legitimately hold them to be based on the popular pieces reported by the AV?

(1) Āś. Gr. III. 12, Rgvidhāna II. 23 1; 24. 3-5; IV. 2. 3; VIII. 2. 1; 14. 5; 21. 1 ff. Sāmavidhāna III. 5 and 6. Agnīpurāna chap. 259 vss. 66-75. Atharva Parī. 2ff.

From the very first stanza of the RV the entire Veda makes a clamorous demand for prosperity. The Grhya Sūtras have got practices to ensure it. But it is the AV and not less than one fifth of it deals with practices connected with the Paustikāni. These Paustikāni include house and home, field and river, grain and rain, cattle and horses, trading and gambling, journeying and returning, and all these are practices and prayers for prosperity. These Atharvan Paustikāni, unlike anywhere in the Vedic field, undertake to provide individual desires and special exigencies as do the Kāmyestayah of the Śrauta and the measures undertaken by the Grhya sūtras. But the difference is that the extent and thoroughness of the Atharvan Paustikāni are not met with either in the Kāmyestayah or in the Grhya rites or anywhere else. The RV and the other Vedic texts occasionally mention this or that aspect of Pustikarma⁽²⁾. It can even be said that the Grhya rites of the Pustikarma are based upon the Paustikāni of the AV.

32. Vedic divinities called upon to furnish prosperity-Indra-RV. VII. 27. 3; Agni-TB. I. 2. 1. 21 ff; Agni Vaiśvānara-Āś. Sr. VIII. 11. 4; Śān. Sr. X. 9. 17; SV. I. 464 ff; MS. II. 10. 6; Uṣas-RV. X. 172. 4; VI. 17. 15; Sarāsvatī-IV. 12. 4; Mṛgareṣī of the Yajus texts to ward off danger and calamity TS. IV. 7 15; MS. III. 16. 5.

The Indo-Āryan idea of sin is very broad and complex. It is thought to be a morbid substance which may fasten itself on any person for a conscious act of the breaking of laws of gods. It may stick to the person without any of his conscious act. It is thought to be a physical defect something akin to disease. It is also believed to be transferable to another person. Gods too could not remain free from sin (Devakilbisa, Devainas VI. 111. 3). Bodily defects, evil dreams, mishaps, whimsicality of mind, omens and portents in life and nature and in short every sort of irregularity³³ was considered as sin and required expiation. The expiatory

(1) RV. VII. 89. 5.
X. 164. 3.
VS. XX. 14-16.
TS. III. 3. 8. 1.
MS. IV. 14. 17.
TB. II. 4. 4: 8.
Kuśmāṇḍa Homa
TA. II. 3. 6.
Kāmyeṣṭayāḥ
Pāpmaṇaḥ Gṛhitasya
Iṣṭi TS. II. 3. 13.

(2) TS. II. 3. 13.

stanzas are common throughout mantra literature³¹. In the absence of expiation a person who has committed sin is punished by Indra who takes away guilty man's strength or Varuṇa who holds him captive by means of his fetters³². The AV deals with this subject in no less than 40 hymns. But its peculiarity is that it does not deal with defects in sacrifice³⁴. The Prāyaśchitta hymns of the AV are general - for expiation of mental derangement, to release the fetters of Varuṇa, for debts incurred but not paid, for gambling debts, for practising

33. Ausanasādbhutāni JAOS XV.

34. The GB. repeatedly assigns to Brahman the correction of blunders in the ritual—the Sandhāna of what is Viriṣṭa (GB. I. 1. 14, 15, 22 etc.). Nevertheless the Prāyaśchitta mantras to be used in the ritual given in the Vai. Sūt. (12. 8, 9), GB. (I. 2. 7) are presented in the Sakalapāṭha and do not occur in the AV Saṃhitā. That the ritualistic Prāyaśchitta became prominent very late in the Atharvan school can be gathered from the six Prāyaśchitta chapters of the Vaiṭāna and also from the two hymns of the AV (VI. 114; XIX. 59) which deal with the Prāyaśchitta for defects in sacrifice.

sorcery, for a student at the time of his teacher's death, for eating food alone, for the younger brother who marries before his elder brother etc. Treatment of portentous occurrences, unlucky signs etc. also find their place in the sphere of the Atharvan Prāyaśchitta³⁵.

The presence of abnormal number of theosophic and cosmogonic hymns can not be readily interpreted as the peculiarity of the Atharvan. Some of them might have been adopted³⁶ by the Atharvāṇah and Āṅgirasaḥ with the notion that Brahma—the AV has its true place in the Vedic sacrifice in distinction from the Trayi. The Atharvan theosophic and cosmogonic hymns are rather isolated from such of the hymns of the RV and other Saṁhitās and the Upaniṣads. Such hymns of the AV are marked by their unsteadiness, application of important theosophic attributes in different contexts and mythological barrenness.

The poetry of the RV deals with the gods of nature—but the Atharvan charms praise the more homely deities like Anumati, Āryaman, and others. It also deals with demonology on a large scale. The deities of the Rgvedic pantheon like Agni, Rudra, Indra and the like are scarcely developed³⁷. The bulk of the Atharvan poetry either deals with theosophy or cosmology or with the demon broods which had obsessed the Vedic mind. The hymn to Earth (XII. 1)³⁸ is the only piece of purest poetry in the whole of the Atharvan. The mother earth has a singular part in the AV. In the RV her part is quite restricted for only a very short hymn is addressed to her. But the Atharvan

35. Von Negelein JAOS XXXIII. pp. 71-144.

36. e. g. the Brahmodyas of Dirgha-tamas—AV. IX. 9 and 10.

37. The treatment of Agni forms an exception. In the AV a further step is taken. Agni is here identified with Rudra (AV. IX. 28; XI. 2).

38. RV. X. 84.

hymn to Pr̥thvi is conspicuous for its accuracy of description of numerous scenes and sights of the visible earth on which we live. The hymn is free from artificiality of any sort and even from the religious fervour. Our attention is fixed on that earth of ours where the animals roam, plants thrive and men live. The hymn is full of mythological interest and in every respect nothing similar to this gem of Vedic poetry can perhaps be found in the entire field of the Vedic texts.

The Atharvan connection with sacrifice is already discussed.³⁹ The AV is not much concerned with the greater functions of the Trayi except the rudiments of Agnistoma, the three Savanas or Āpri litany. It was Prof. Ludwig who first pointed out the special Havis mentioned in the Atharvan hymns. We have few correspondences for them in the RV, in the Kāmyestayah of the Śrauta literature. The Vr̥त्यa-

(1) PB. XVII. 1. stoma of the non-Atharvanic texts⁽⁴⁰⁾ possibly belonged to the Atharvan sphere.

Lat. Sr. VIII. 6. The entire book XV of the AV describes Vr̥त्यa. The AV (XX. 127-136) and the Śāṅkhyāyana

(2) Śāh. Sr. XII. 14. Śrauta Sūtra⁽⁴¹⁾ only give the full texts of the Kuntāpa hymns. What is the

(3) They are called real meaning of the term Kuntāpa is still to be known. But

"Śilpas" it looks probable that the Śāṅkhyāyana Śrauta Sūtra has taken from the AV.

AB. VI. 27ff. the arrangement of these Sūktas. These hymns have entirely popular character⁽⁴²⁾. The liturgical

39. The meagre connection between the AV and the Śrauta ceremonials explains the fact why the AV has only one Sūtra that of Kausīka which is both its Gṛhya and Śrauta sūtra in one. As for the Vaitāna Sūtra and the Gopatha Brāhmaṇa, they are expressly late productions. Moreover the simple practices of the AV had not the necessity of the Brāhmaṇas and the Śrauta sūtras as the Trayi had for the explanation and interpretation of the Śrauta ceremonials.

tradition of these Sûktas corresponds to the natural subdivision of the subject-matter in the Sâtras themselves. They are preceded by the Vrîshkapi hymn and followed by the Dâdhikra sts. This tradition is adopted by the Brâhmaṇas themselves.

The Atharvan indifference to Vedic Sacrifices—Some sort of indifference to Vedic Sacrifices can also be detected in the AV both in its mantras and practices. The AV. IX. 9 praises the hospitality due to guests. In this peculiar hymn hospitality to guests is metaphorically treated as a sacrifice. The entire hymn including its "Paryâyas" has but one theme viz. "Âtithya". At the end of the hymn the promise is given : "आप्नोति मे लोकं आप्नोत्यमुं ज्योतिष्मतो लोकाजयति य एव वेदः" in keeping with the Brâhmaṇa style. But the promised fruit is that of bigger sacrifices which are accompanied by complexity of sacrificial activities—the oblations of Soma and the efforts of many priests as prescribed by the Taryi. But here the same fruit is obtainable by the simple means of hospitality to guests. This idea is abundantly amplified by the later literature. Similar earlier and simpler means are provided by the Atharvan for obtaining the fruits of the greater Vedic ceremonials. Even the Kâmyestayah of the YV involve a lengthy process in comparison with the practices supplied by the Kau. Sût. The short charms of the AV employed in the simple practices to be performed with the help of one fire and one priest must have given to the Vedic people a facility and economy which the costly, laborious and spectacular sacrifices of the Taryi could not have possibly afforded. So except for the heavenly happiness which was never the goal of the Atharvan hymns and practices and which was primarily the great promise of the Vedic sacrifices, the mass of the people might have been easily attracted by the AV and its performances.

The result of the rivalry between the Atharvans and the Traividyâs—Beyond doubt then there existed some rivalry between the followers of the Atharvan and those of the Trayi. And it was quite natural if it resulted in the disappearance of the Atharvans, or their merging in the larger fold of the Traividyâs. The variety of practices and beliefs connected with the house and home, field and cattle, love and marriage, village and trade have been preserved, made part and parcel of the cultural life of the Indo-Âryans for so many thousands of years. But where are the Atharvans who instituted these practices? It is now an admitted fact that the Traividyâs looked upon the pacificatory rites and Saïnskâras and the beliefs of the followers of the AV which they had in connection with their medical, astrological or feminine practices, with an eye of suspicion. They condemned the followers of the AV as "Grâmya-yâjitrâḥ" or "Pûgâyajinah" and were not ready to regard the AV as the Veda even. Their attention was directed wholly to the spectacular and great Śrauta sacrifices performed in accompaniment of the oblations of Soma juice and the recitation of Śâstras and Stotras. But this spectacular side of the Vedic sacrifices can not be imagined to have held the popular mind for a longer time. By the time the Vedic sacrifice was becoming topheavy the germs of its downfall were fast developing. During this period the Samhitâs were formed and the Śrauta performances had assumed the nature of collective efforts. The individual priest or the Yajamâna had little importance in them. They were carried on with the institution of three fires and a host of priests and involved a complexity of activities and the time was reached when they could not be performed by a person of lesser means than a king. There was no question of their being performed in every house. Moreover such sacrifices only promised the otherworldly fruit viz. heaven and the heavenly happy-

ness. Thus this Vedic institution of sacrifice which had bound together the hands of the followers of the *Trayi* and had grown into a rigid complexity by its rules and regulations to be observed at every step in the process of the sacrifice, where the *Adhvaryu* marshalled the things and materials, the *Prasarpakas* spread the cult; the expiations arising out of prolixity, quarrels out of diversity and greed out of all things resulted into a gradual downfall of the *Śrauta* religion.

The *Traividya*s then might have looked around in search of something which would keep up their popularity and prestige. And it is just possible that the Atharvan practices suited their purpose admirably. The Atharvan practices, as we have seen, were simple enough and promised to fulfil every individual desire. If these could be harnessed to the *Śrauta* religion, an immediate incentive would very well be added to the other-worldly aim. The fulfilment of the worldly desires is always an immediate need of the people and if that could be gratified by the *Śrauta* sacrifices, it was but natural that the oozing popularity of the *Śrauta* religion could be effectively checked. Thus in the first instance the *Darśapūrṇamāsa* with its various *Istis* varying with their fruits was made sufficiently potent to give heroes, land, success in battle and in court, to exorcise demons, and goblins, to destroy the enemies, to cure diseases, to obtain lustre, wealth and the like. Had heaven been the only fruit of sacrifice, the popular mind would not have cared so much to undertake it. But when every desire that a man's mind could conceive, was made the fruit of sacrifice, the *Śrauta* religion thrived well but encroached directly upon the field of the activities of the Atharvan priest. The *Prasarpakas* were ready to vouch for the potency of the sacrifice in the attainment of all the desires with it. As a matter of fact we should look at the

Kāmyeṣṭayah of the Traividyaś as the priestly effort to snatch the ground from under the feet of the followers of the Atharvan.

Again those Atharvan rites such as the Saṁskāras, Prāyaśchittas etc. which could be easily assimilated in the religion of the Trayi with least difficulty were assimilated. Many of such rites can be found in the Brāhmaṇas, Dharma-Sūtras and the Grhya-Sūtras. This helped the Traividyaś to carry out the Śrauta as well as the Grhya rites even without the help of an Atharvan priest. At times majestic appearance was given to some of the simple rites of the AV. Thus the simple Vrātyastoma which originally belonged to the AV and which is not mentioned in the Taittiriya Saṁhitā was enlarged upon by the Baudhāyana, Lātyāyana and other Śrauta Sūtras and was given the form of a Śrauta ceremonial. Thus if an outcast could get entrance in the Brahmin community with the means of a Soma-sacrifice and could win the sympathy of a large and respectable society, he would prefer that to the simple rite of the Atharvavedins. Even in the Vai. Sūt. the Sts. from the book XX of the AV are rubricated for the Vrātyastoma though they are all borrowed from the RV and not from the book XV. The same can be said about the Rājastūya.

With such and other remedies the Atharvavedins were made superfluous in the Vedic society and the result of it was that they either disappeared gradually merging in the fold of the Traividyaś or were forced to form a class by themselves by alliances with the Bhrgus or the Āṅgirases.

CHAPTER VI

" THE SAGES OF THE ATHARVA VEDA "

(The sages of the AVS : Ângirases, Atharvans, Bhrgus, the relation of the Atharvans and the Bhrgus.)

The AV (IX. 23) mentions the name " Atharvâñah " in a general way as applicable to all the sages of the Atharvan hymns. Sâyaña does not give the names of the sages in his commentary on the hymns. The GB. gives the names of the three great sages—the Atharvans, the Ângirases and the Bhrgus. In the published editions of the AVS at Ajmer and other places the names of the sages are not mentioned. The Paippalâda Sañhitâ has also no names of the sages. The Sarvânukrâmanîs both Brhat and Laghu are our sole guides for the information of the names of the sages of the Atharvan hymns. Prof. Whitney in his translation of the AVS has made use of these Sarvânukrâmanîs in giving the names of the sages and deities of the Athravan hymns. But whence could the Anukramanîs get these names is an open question¹.

The sages of the Rgvedic hymns that appear in the AV are taken from the Rk-Sarvânukrâmanîs but there too the famous names of Vasistha and Grtsamada are absent. Only two hymns of the AV are attributed to Viśvâmitra and two to Kasyapa. The AV (XVIII. 3. 15-16) gives a list of the ancient sages of the Vedic fame. There are seen many fictitious names in the list of the " Atharvâñah ". Thus for instance " Apratiratha " (XIX. 13), Babhrupingala (VI. 14), Pramochana (VI. 106), Parsochana (VI. 104) Garutman (IV. 6; 7; V. 13; VI. 12; VII. 58; X. 4) seem

1. Winternitz. " History of Indian Literature ". p. 58.

to be imaginary. Even the name Nārāyaṇa of the Purusa Sūkta (XIX. 6 = RV. X. 90) or Sūryā of the wedding hymn (XIV) seem to be mere inventions suitable to the subjects of the hymns. In some cases the sages and the deities of the hymns coincide (II. 15; X. 2; IV. 35; VII. 112 etc.). The sage Atharvan has contributed the maximum number of stanzas to the collection². His name appears jointly with others also as Ātharvaṇa Vitahavya (VI. 186). Hymns of some particular subjects are ascribed to particular sages, e. g. Kaṇva is the seer of the charms against insects (II. 31 and 32); Bādarāyaṇi of the gambling stanzas; Atharvan of the funeral hymns etc³.

The Vai. Sūt. (1.3; 5.13; 7.16) gives Kausīka, Yuvan Kausīka, Bhāgali, Māthara, Saunaka and the general expression "Āchāryāḥ". But the Kau. Sūt. in addition to this general expression mentions such worthies as Gārgya, Pārthaśravas, Kāṇkhyāna, Paribabhrava, Jātikhyāna, Kaurupati, Isuphāli, Devadarśa as the Atharvan teachers. The Atharvanic Upaniṣads frequently emphasize the authority of the Atharvan teachers as Sanatkumāra, Aṅgiras, Paippalāda and others. The Viṣṇu Purāṇa⁽¹⁾ mentions

(1) Viṣṇu Purāṇa
III. 2. 56, 57.

Šaunaka, Paippalāda, Aṅgirasa and others as the teachers of the AV.

Such lists appear in the Skanda, Vāyu and other Purāṇas,⁽²⁾ in which appear prominently

(2) Skanda. P. VI. 37.
Vāyu P. 60. 2-8. etc.

the names of Sumantu, Kabandha, Devadarśin, Šaunaka, Jājali, Aṅgiras, etc.

These names agree to a large extent with those given by Mahidhara⁴. The name Šaunaka is associated with the AVS.

2. In the total of 6000 sts. nearly 2000 sts. are contributed by Atharvan.
3. For a complete list of the sages of the Atharvanic hymns see, C. V. Vaidya's "History of Sanskrit Literature" P. 209-211.
4. Muir. OST. III. Appendix p. 190.

and that of Paippalāda with the AVP. But among these the oldest and the most closely interwoven with the charms and spells of the AV are the three names —Atharvan, Āngiras and Bhṛgu.

These three names Atharvan, Āngiras and Bhṛgu are connected with the Vedic fire-cult, with the Atharva Veda and with the Vedic religion in general.

(1) **Āngirases**— Weber holds that the Āngirases were of the Indo-Iranian period. They were priests of that period.⁵ Macdonell regards them as beings higher than men and lower than gods, working as attendants of Agni moving

(1) RV. I. 75. 2; 127. 2; X. 92. 15.
 (2) RV. I. 100. 4; 130. 3.
 (3) RV. VII. 44. 4; VIII. 35. 14.
 (4) RV. III. 10. 62; 53. 7; IX. 62. 9.
 (5) RV. X. 14. 3-5.
 (6) RV. X. 62. 1.

between sky and earth.⁶ Agni is often called as Āngiras⁽¹⁾ and even Indra is called as the chief of Āngirases⁽²⁾. They are connected with Ādityas, Vasus, Maruts and Rudras⁽³⁾ (XI. 8. 13). They are invoked as gods and Soma is offered to them⁽⁴⁾. They are particularly associated with Yama⁽⁵⁾. They are friends of Indra from whom they obtained the gift of immortality⁽⁶⁾.

They are the "Fathers" or "Our Fathers" or "Our

(7) RV. I. 71. 2; I. 6. 2.
 (8) RV. VII. 42. 1.
 (9) RV. V. 11. 6.
 X. 67. 2.
 (10) RV. II. 23. 18.
 VII. 73. 1.

Ancient Fathers⁽⁷⁾. They are Brahmin priests⁽⁸⁾. They found Agni hidden in the woods and thought of the first ordinance of sacrifice⁽⁹⁾. It is by their sacrifice that they obtained friendship with Indra and immortality from him. Brhaspati is Āngiras⁽¹⁰⁾.

5. Weber, *Indische Studien* I. 291 ff.

6. Macdonell. "Vedic Mythology" p. 143.

There are many myths about them. They opened the

- (1) RV. I. 53. 3.
VIII. 14. 8.
- (2) RV. X. 62. 3.
- (3) RV. X. 108. 8, 10.
- (4) SB. III. 5. 1. 13 f.
AB. VI. 34.
KB. XXX. 6.
PB. XVI. 12. 1.
GB. II. 6. 14.
JB. III. 187 f.

stall, drove out the cows and threw down Vala⁶. They caused the sun to mount the sky and spread out mother earth.⁷ They had a hand in finding out the cows of Panis for Indra by Saramâ⁸. Their quarrel with the Âdityas is given in the Brâhmaṇas.⁹

Ângirases are regarded as semi-divine beings. They are called the sons of heaven and sons of gods and are identified with Indra and Agni and associated with Âdityas, Vasus, Rudras and Yama. But it cannot be doubted that they were originally a real clan. A single Ângiras was regarded as the ancestor and many Ângirases were the sons or descendants. As the members of a real clan they are called as Fathers and associated with Atharvans and Bhrgus¹⁰ (XL.8.13). That they were actually a priestly family is an accepted hypothesis⁷. Hillebrandt also suggested that they were originally a family but thinks that they fell outside the main Vedic tradition for sometime and when they came back again into it, they carried with them their ancestors as semi-divine beings⁸. From the Rgvedic references we are particularly impressed by the close connection of Ângirases with Indra. Especially in the feat of overthrowing Vala, the Ângirases show so much strength and courage that for the time being Indra recedes to the back-ground. The finding of the cows of Panis is to be linked with the release of the

7. Weber. "History of Indian Literature" p. 31.

8. Bloomfield. JAOS. XVII. 180-2.

8. Hillebrandt. "Vedische Mythologie". II. 159 ff.

cows from the stall of Vala. Another special feature of the Ângirases is the finding of fire and establishing the ordinance of sacrifice.

The AV brings to the forefront another speciality of the Ângirases. In the Atharvan literature throughout

(1) *Ap. Sr. X. 7. 1 ff.* and in the non-Atharvanic literature occasionally⁽¹⁾ the term Aṅgiras is associated *Sāh. Sr. XVI. 2. 1 ff.* *Rgvidhāna IV. 6. 2.* with "hostile witchcraft". Even the

(2) *SB. XI. 5. 6. 7.* designation of the AV as "Atharvāṅgirasaḥ" (X.7.20)⁽²⁾ is to the effect of showing the two component parts of the Veda, Viz. Śānta and Ghora (GB. I.2.18; Vai.5.10; Kau. 8.16; 47.12). The ritual texts affiliated to the AV take the term Aṅgiras to mean "pertaining to hostile witchcraft or sorcery".

(3) *KB. XXX. 6.* Ghora Âṅgirasa is directly mentioned *Āś. Sr. XII. 13. 1.* in the Vedic texts⁽³⁾. The Atharvan

Chā. Up. III. 17. 6. Sāhīhitā exhibits decidedly the association of the term Aṅgiras with aggressive witchcraft. Thus we have "Kṛtyā Âṅgirasiḥ" (VIII.5.9), Pratichino-Âṅgirasaḥ (X.1.6) etc. In the Rgvedic hymn about Saramā

(4) *RV. X. 108.* and Paṇis⁽⁴⁾ Saramā threatens the Paṇis with the terrible Aṅgiras⁵. Brhaspati

who is distinctly the representative Âṅgirasa is the divinity of witchcraft performances (Kau. 135.9). The functions of this divine Purodhās are stated in the AV.

" पदिन्द्र ब्रह्मणस्यतेऽपि मृपा चरामासि ।

प्रचेता न आहिंग्रसो दुरितात्पात्वंहसः ॥ (VI. 45. 3)

प्रतीचीन आहिंग्रसोऽप्यह्नो नः पुरोहितः ।

प्रतीचीः रुत्या आहत्यामूलू रुत्याकृतो जहि ॥ (X. 1. 6)

9. " इन्द्रो विदुराङ्गिरसव्य धोराः । " (RV. X. 108. 10).

The Vedic texts, though they thus connect Āṅgiras with terrible witchcraft, are silent about the reason of bringing them together.¹⁰

Two types of Āṅgirases are mentioned in the

(1) RV. X. 65. 5, 6.

RV¹¹ the Navagvas and the Daśagvas.

The Navagvas are also called as "Fathers" and they are also connected with the myth of

(2) RV. I. 62. 3. 4; Vala.¹² The Navagvas and the V. 29. 12; V. 45. 7; Daśagvas are also said to have praised VI. 22. 2; X. 108. 8.

Indra, completed the sacrifice in ten months and released the sun from darkness. The Āṅgirases

(3) RV. III. 53. 7; X. 62. 5, 6.

are at times called as Virūpas.¹³ They

are also the sons of heaven, of Agni. Of these three subdivisions of Āṅgirases, the Navagvas were probably the most important, for they are frequently called as 'the chief among the Āṅgirases' (Āṅgirastama).

"Āṅgirasām Ayana" is the yearly sacrificial session (Sattrā) of the Āṅgirases. It is a modification of Gavām

(4) Āś. Sr. II. 7. 1. Ayana.¹⁴ Such annual Sattras are AB. IV. 17.

TS. VII. 5. 1. 1-2. Sūtras. They are the oldest Vedic sacrifices. Such Āṅgirasām Ayana or

Āṅgirasām Dvīrātra may be ceremonies invented by individual Āṅgirases belonging to the great family of the chief Āṅgiras.

(2) Atharvan— He is an ancient priest. About him

(5) RV. VI. 15. 17; 16. 3. we come to know from the RV that he rubbed Agni forth in a way which is followed by others¹⁵, and this same Agni became the

10. For the suggestion, see Bloomfield. SBE. XLII. Intro. xxiv. note 3.

messenger of Vivasvat. He established sacrifices and extended paths¹⁰ and produced the sun. He is Indra's helper¹¹. He practised devotion along with Manu and Dadhyāñcha¹². The priests invoke goblin-destroying fire as Atharvan did¹³.

The AV tells us that Atharvan brought a cup of Soma to Indra (XVIII. 3. 45), received from Varuṇa a mystic speckled cow (V. 61; VII. 104). He is also said to dwell in heaven along with gods (IV. 7. 1; XI. 6. 13) destroying goblins. The Atharvans destroy goblins, with magic herbs (IV. 37. 7).

The Vedic references point out Atharvan both as a priest (when in singular) and family (when in plural) of divine rank. In the RV, AV and even in the Śatapatha

(5) ŚB. XIV. 5. 5. 22. Brāhmaṇa¹³ he appears as an ancient priest and teacher. The RV mentions

(6) RV. X. 130. 9. Brhaddiva Atharvana as a real poet¹⁴.

(7) RV. I. 116. 12; 117. 22; VI. 16. 14. Dadhyāñcha was the son of Atharvan¹⁵.

He is also said to have kindled Agni and is counted among ancient sacrificers. He is connected with the myth of obtaining the cows. But of particular importance is the myth about Madhu. It is said that Dadhyāñcha with the head of a horse proclaimed

(8) RV. I. 83. 13-14; 116. 12; 117. 22: Madhuvidyā to Aśvins¹⁶. Indra is also 119. 9. brought in this myth; for while searching

for the head of a horse hidden in the mountains, he found it in Śaryanāvata, and killed 99 Vṛtras¹⁷. This

(9) RV. I. 84. 13, 14. myth of Madhuvidyā is interpreted by Hillebrandt¹⁸ as referring to the use of honey in the ritual by the Atharvans. Bergaigne identifies Dadhyāñcha with Soma¹⁹.

11. Hillebrandt. "Vedische Mythologie". II. 174.

12. Bergaigne "La Religion Védique" II. 456-60.

But the suggestion that Dadhyāñcha is lightning-fire, the horse's head represents speed, the voice indicates thunder, the bones stand for thunderbolt, is indeed very ingenious because it explains the connection of lighting with Soma, with Indra and with Agni.¹³ In the later literature the Vedic Dadhyāñcha Ātharvana appears as Dadhichi and the story of how Indra killed Vṛtra with the bones of Dadhichi is reproduced in the Mahābhārata.

The name Atharvan appears in the title of the AV and there it represents the auspicious side of the Veda. The word Atharvan in Atharvāñgiras or Atharva Veda refers to Bhesajāni, Śānta or Paustika part of the Veda as opposed to the Āngirasa part which stands for terrible, hostile, Ghora

(1) *Sah. Sr. XVI. 2. 1 f.* and *Abhichāra*¹⁴ (XI. 6.14). The term Atharvan is so much identified with auspiciousness that it is extended to plants even (*Vai.* 5.10 ; *GB. I.* 1.18). Bhisag Ātharvana appears as a teacher in the Kāthaka Samhitā¹⁵ and Śāhyu Ātharvana in the Gopatha Brāhmaṇa (I. 2. 18) and probably metaphorically Śānti¹⁶, as the name of the wife of Atharvan is due to Atharvan connection with Śānta (cf. *Kau.* 125.2). The GB. narrates the fanciful creation of 20 Atharvan sages (I.1.5-8) corresponding, of course, to the 20 books of the AV. But it clearly asserts separate character of the Atharvans and Āngirases and associates the former with Bhesajam (I. 3. 4). Thus originally the name Atharvan denoted " holy charms " which were either composed or seen by the mythical sage Atharvan or his descendants.

13. Macdonell "Vedic Mythology" p. 142.

Keith "Religion and Philosophy of Veda" I. 225.

As pointed before, as the Ângirases have their connection with Indra so in the case of the Atharvans, they are closely associated with Agni. Their intimate connection with Agni is to be known from the meaning of their name (Atharvan-Atharyu-Athara, Âtar-fire) ; their special way of rubbing fire ; their making Agni the messenger to Vivasvat and many other facts about them¹⁴. And like Ângirases they are not connected with hostile witchcraft.

(3) **Bṛigu**— Except a single reference, the name Bhṛgu appears 22 times in the RV in plural. Like Ângirases and Atharvans they are connected with Agni, even etymologically (from √Bhr̥t̥j to shine). Bhṛgus found out Agni

(1) RV. X. 46. 2. in waters¹⁵; they established Agni among men¹⁶; they got the gift of Agni from (2) RV. II. 4. 6; I. 58. 6. Mātariśvan¹⁷; they rubbed him and invoked (3) RV. I. 60. 1; III. 2. 4. ed him ; they are mentioned as Fathers (4) RV. X. 14. 6. along with Atharvan and Ângiras¹⁸; like them too, they are connected with the order of sacrifice. While Atharvan established rites with sacrifice, the Bhṛgus showed themselves as gods with their skill¹⁹. The sacrificers speak of them (5) RV. X. 92. 10. as Soma-loving fathers and invoke (6) RV. VIII. 43.13. Agni as the Bhṛgus and Ângirases did²⁰. The work of the Bhṛgus consists mainly in discovering fire, (7) RV. VIII. 43.13. lighting it up, and taking care of it. In X. 46.9. the Rgvedic references, on account of (8) RV. VIII. 5.9. their association with Manu²¹, Yatis (9) RV. VII. 18.6. (V. 19. 1) and Praskaṇva²²; their mention as the enemies of Sudāsa along with Druhyus and Turvaśas²³; they appear to be the

14. The Avestan word Âthravan is derived from Âtar (fire) as the Vedic word Atharvan is derived from Atharyu-flaming (fire-RV. VII. 1. 1). This fact also points out the connection between Agni and Atharvan.

designation of a tribe of some historical character. It is also important to note that they are always called the chief of

(1) RV. VIII. 3. 16.

their tribe ; are said to have gained their desires¹⁵ and are mentioned in a proverbial way as the scarers of demons (*Makha*)¹⁶. Like Āngirases and Atharvans they stand on equality with gods¹⁷.

(2) RV. IX. 101. 13.

(3) RV. VIII. 35. 3.
X. 92. 10.

Untenable conclusions are derived by Emil Sieg¹⁷ from (1) RV. IV. 16. 20. two references in RV¹⁸ where the X. 39. 14. Bhṛgus are referred to as waggon-builders. He believes that in these references is to be found the primitive nucleus of the legend i. e. Bhṛgu was originally merely a name for a "handicraftsman" and then connects this conclusion—that in the capacity of a worker with wood, Bhṛgu might have naturally been the discoverer of fire by friction. But obviously this conclusion is based on too much assumption. Equally bold is the suggestion¹⁹ that the Bhṛgus were originally "Indiids" (Dravidians). Many such unacceptable theories have been put forward²⁰.

As a matter of fact the Vedic references do not tell so much about Bhṛgu or Bhārgava, except that they were devoted to fire-cult, procured fire by friction, fought in the "battle of ten kings" and came into conflict with Śrījayas and Vaitahavyas and lastly being rather revengeful by nature, they were adept in black magic. But it is the Mahābhārata from which we know much about the Bhārgavas.²¹ There they, as if, spring into prominence all of a sudden. The great Epic is a veritable mine of Bhārgava materials and legends. The original nucleus of the Epic was only of 24000 vss. but the Bhārgava element has raised the number to 1,000,000 vss. and turned the Bhārata into the Mahābhārata.

17. In his article in the "Encyclopaedia of Religion and Ethics".

18. Dr. H. Weller, "Annals of Bhandarkar Oriental Research Institute" Vol. 18. pp. 262-302.

19. Von Schroeder (Arische Religion II: 486) sees in the story of Bhṛgu's hauteur and visit to hell a faint echo of Prometheus legend. Weber ascribed Indo-Germanic antiquity to Bhṛgu-vāruni and found affinity for Bhṛgu with a similar Greek name. Kuhn tried to harmonize the Greek myth regarding the descent of fire with the Vedic.

20. Dr. V. S. Sukathankar "Epic Studies VI" - "The Bhṛgus and the Bhārata" Annals of BORI XVIII. pp. 1-76.

The great Epic gives divergent accounts of the births of Bhṛgu and his descendants, repeats the legend of Bhārgava Paraśurāma time and again, relates the different legends of Bhārgavas such as Aurva, Dadhichi, Mārkandeya, Vītahavya, Chyavana, Uttarka, the cursing of Nahuṣa by a Bhṛgu etc. From all these legends we come to know :—

- (a) that the Bhṛgus were a clan of warlike Brahmins who had contracted matrimonial relations with the Kṣatriyas;
- (b) that they were brave, arrogant and of revengeful nature;
- (c) that their prowess depended equally on weapons and witchcraft;
- (d) and that they were interested in Dharma and Nīti.

But it should be noted that the eminence of the Bhārgavas in the Epic is not without support from the Vedic references, howsoever, rudimentary and faint it might be. Thus when we find in the Mahābhārata, Agni playing an important part in the Bhṛgu legends we are reminded of the Vedic Bhṛgus and their fire-cult; the Cyhavana-Asvin legend given in the Epic is directly traced to the RV. The witchcraft element²¹ in the Bhārgava legends is directly based upon the connection of the Bhṛgus with the AV and the AV V. 19. 1 is a sufficient reference to point out that the Bhṛgus had championed the cause of the Brahmins against the Kṣatriyas. Emil Sieg even goes so far as to connect "Kesāraprabandhā" (V. 18) with the episode of Jamadagni

(1) Mahā. Bha. XIII. 30. and "Renukā" and identifies Vaitaharyas with the Haihayas.²² Nothing especial is found in the Vedic literature to

21. The revival of the dead by Bhārgava Śukra; the paralysing of the arm of Indra by Chyavana; the creation of the monster Maha etc. fall clearly within the sphere of magic and witchcraft.

support the fondness of the Bhārgavas for Dharma and Nīti.²²

The relations of the Atharvans with the Bhṛgus—It is a very curious fact that the Vedic references²³ show frequently association of Bhṛgus with the Āṅgirases and rarely with the Atharvans and conversely of the Atharvans with the Āṅgirases and rarely with the Bhṛgus. Bhṛgvaṅgirasah and Atharvaṅgirasah are the titles of the AV and both are found in the Atharvavedic and non-Atharvavedic texts. But nowhere is found the title in which Bhṛgu and Atharvan are compounded. The term Bhṛgvaṅgirasah is as a matter of fact more favourite with the Atharvan ritual texts (Kau. 63. 3 ; 94. 2-4 ; Vai. 1. 5 ; GB. I. 1. 39 ; I. 2. 18) and the Parīṣṭas. But this title is not found in the AV Saṃhitā proper. On account of these associations, Prof. Bloomfield remarks : “ The juxtaposition of Bhṛgu and Atharvan is decidedly rarer in this (Vedic) class of texts (e. g. Āp. Śr. IV. 12. 10), that of Bhṛgu and Āṅgiras continues in the Mahābhārata and later ”²⁴. But from this the conclusion he arrives at is that,

22. The Mahābhārata has abounding evidence for this : Bhārgava- Mārkandeya’s discourses in over 51 chapters in the Āranya- Parvan; Bhṛgu-Bhāradvāja Saṃvāda in the Śānti Parvan; (chapters 182-192); discussions between Bhārgava Śukra and Bali about various religious occasions etc. Manusmṛti is communicated by Bhṛgu and so it is called as “ Bhārgava Saṃhitā ”. According to Bühler’s computation 260 vss. from it are found in the Mahābhārata verbatim.

23. Bloomfield SBE XLII Intro. xxvii Note 2.

" this collocation suggested to the Atharvavedins a mode of freshening up the more trite combination Atharvāṅgirasaḥ ".²⁴

Some Vedic references treat the names Atharvan, Āṅgiras and Bhṛgu as if they were mere equivalents. Thus

(1) TS. V. 1. 4. 4.

the Taittiriya Saṃhitā²⁵ mentions a

Dadhyañicha Ātharvana while the

(2) PB. XII. 8. 6.

Pañchavimśa Brāhmaṇa²⁶ gives a

Dadhyañicha Āṅgirasa. The Satapatha

(3) SB. IV. 1. 5. 1.

Brāhmaṇa²⁷ makes Chyavana both a

Bhārgava and an Āṅgirasa. The Gopatha

Brāhmaṇa in its account of the creation of Atharvan sages tells us that the first Atharvan became Bhṛgu (I. 2.3). The

(4) Chālikā 10.

Chūlikā Upaniṣad²⁸ makes the state-

ment that the Bhṛgus are the foremost

among the Atharvans. This general synonymy of the three names is thought of as owing to their common function of the production or service of fire. Hillebrandt's suggestion that the Bhṛgus are the clan and the Atharvans its priests²⁹ is already rejected³⁰ on the ground of inadequate evidence.

We have already seen that the feats and achievements of the Āṅgirases and the Bhṛgus have little that is common. Despite the fact that Bhṛgus and Āṅgirases are included among the " Ancient Fathers " and are connected with the cult of fire of the Indo-Āryans, the Bhṛgus show certain clear distinctions of character from the Āṅgirases. While the Āṅgirases were essentially active in the business of finding out the cows or aid Indra in breaking the stall of Vāla at least by their songs, the task of the Bhṛgus is confined to the discovery of fire, its lighting up and its care. Moreover the Brāhmaṇas make Bhṛgu the son of Varuṇa while Āṅgirases are closely associated and even identified with Indra.

24. Hillebrandt, "Vedische Mythologie". II. 173 ff.

25. Keith, "Religion and Philosophy of Veda". p. 225.

Again, the hostile witchcraft which is the special charge of the Āngirases according to AV is nowhere brought in connection with Bhrgus. Even the Mahābhārata references make witchcraft of the Bhrgus more constructive and defensive. All this would merely suggest that the priestly families of Bhrgus and Āngiras were quite distinct but were brought into a closer connection on account of their cult of fire, their use of magic and their relation with the Atharva Veda.²⁶

But relations between the Atharvans and the Bhrgus are pervaded by a sense of vagueness. We can not definitely state why the association of the Bhrgus and Atharvans became rarer and rarer from the Rgvedic times downwards and why the AV which was once Atharvāngirasah became later Bhrgvāngirasah i.e. why Bhrgu should take the place of Atharvan. It is also a noteworthy fact that the term Bhrgus is in general in plural which suggests that they formed a group or a class and that Bhrgu in singular as the representative of the Bhrgu tribe was a later invention for the Atharvavedic references as "Bhrgum himsītvā" (V. 19.1) or "Bhrgur na sasahe śatrūn" (II. 5.3) are only too general statements. The Mahābhārata references too, as do those from the Brāhmaṇas, show a marked divergence in giving the accounts of the creation of the first Bhrgu. This, therefore, may mean that the tribe of the Bhrgus formed originally a branch of some other class of priests as for example that of the Atharvan. It has been pointed out in connection with the Āngirases that Navagvas, Daśagvas and Virūpas were some of the types or branches among them ; it is not, then, unlikely that Bhrgus were a type or branch of the Atharvans.

^{26.} This accounts for the special facilities enjoyed in marriage by those belonging to Bhrgu and Āngiras Gotras.

Even in such rare R̄gvedic passages where the Bhrgus are said to be remembered with the Atharvans e. g.

(1) RV. X. 14. 6. आङ्गिरसो नः पितृतो नवग्वा अथवाणी भृगवः सोम्यासः ।
तेषां वर्यं शुभतौ यज्ञियानामपि भद्रे सौमनसे स्याम ॥¹⁰

(2) RV. X. 92. 10. तेहि प्रजाया अभरत्न वि श्रवो बृहस्पतिर्दृष्टमः सोमजामयः ।
यज्ञोरभर्वा पथमो विधारपद्मेष्वा दहैर्भृगवः सं चिकित्रिरे ॥¹¹

there is nothing to contradict the suggestion that the Bhrgus were a type of the Atharvan family as the Navagvas were of the Āngirases. On the other hand, the latter passage : "While Atharvan established rites with sacrifices, the Bhrgus showed themselves as gods with dexterity" gets a new light in view of the relations between the Atharvans and the Bhrgus.

If we were to hold that the Bhrgus were a type of the Atharvans then reference from the Gopatha Brāhmaṇa and that from the Chūlikā Upaniṣad can reasonably be interpreted, and we can justify the appearance of the term Bhrgu in place of the term Atharvan in the title of the AV. viz. Atharvāngirasah which is particularly mentioned in the Atharvan ritual texts. The association of the Atharvan and Āngiras which is frequent in the Vedic texts and the regular association of the Āngirases and Bhrgus in the post-Vedic literature and especially in the Mahābhārata do not conflict in any way. As the custodians of the Atharva Veda, magic and witchcraft were the special weapons of the Āngirases and Bhrgus.

It seems that in the post-Vedic period the Bhrgus came into prominence, not all of a sudden but gradually. In the AV the Bhrgus are mentioned only four times and the RV mentions them only for 22 times. In singular and in plural the terms Atharvan and Atharvans are mentioned several times in the AV and the RV. From these mere

numbers of references we can think that in the Vedic period the Atharvans enjoyed fame and greatness which was later on transferred to the Bhrgus. The Bhrgus came out in their full glory in the Brâhma period and in the days of the great Epic-Mahâbhârata. The Epic is almost the Bhrgu recension, in which Atharvans come as a mere distant echo. This looks like a clear indication of Bhrgus completely eclipsing the original and the main stock—the Atharvans. This would also account for the statement in the Mahâbhârata that there were only four Kulagotras—Bhrgu, Angiras, Kaśyapa, and Vasîstha,²⁷ and why the name Atharvan is missing in the lists of Gotras and Pravaras and in the lists of the Sapta Rsis²⁸.

“Conclusions”

From the foregoing description of the Atharvavedic civilization it becomes quite clear that the AV is the peculiar production of the Indo-Āryan mind. In spite of so many common points the Atharvan exhibits a marked difference from the rest of the Vedic literature. This is due to the nature and spirit of the Sâmhitâ. Following can be deduced by way of conclusions :—

(1) The AV. deals primarily with the house-ceremonies (Grhya rites) and contains very scanty information about the Srauta performances. It is a product of the popular religion of the Vedic times as opposed to the hieratic religion of the Trayi.

27. “चत्वारि कुलगोत्राणि समुत्पन्नानि भारत ।

अद्विरुः कश्यपवैष वसिष्ठो भूरेव च ॥ ”

28. V. W. Karambelkar. “The Bhrgus and the Atharvans” in Journal of Indian History. XXVI. pt-II. No. 77. pp 107 ff.

(2) The Atharvan charms are pervaded with genuine "Aryan spirit" (e. g. III. 12 ; 30 ; IV. 8 ; VII. 36 ; 57 etc.) in spite of its little indulgence in unholy witchcraft.

(3) The AV serves the purpose of the secular history of the Vedic Aryans. It depicts the private side of Aryan life during Vedic times. It is a faithful record of the beliefs, customs, manners and tendencies of the period.

(4) The Atharvan civilization shows an advanced stage of the Indo-Aryan culture. In it the Brahmins call themselves as " gods " ; the caste-system has assumed a rigid form ; distinction is made between the Arya and Śūdra ; the countries of Magadha and Anga are mentioned by name ; the river Yamunā is mentioned for the first time ; the Bengal tiger is mentioned as a thing of terror ; it exhibits an advanced knowledge of human and animal anatomy ; XI. 7 gives a complete catalogue of the Śrauta sacrifices ; the gods Savitar, Tvast̄ir and Prajāpati are fused together ; it mentions the system of Nakṣatras, the planet Rāhu, the boar incarnation of Viṣṇu, the development of the expiation other than sacrificial are some of the clear signs of the advance of civilization.

(5) The Atharvan tradition is quite unusual. Supported by its ritual text, the Kauśika Sūtra, it brings to light quite unexpectedly the picture of the ancient Arya in his external nature as a devout worshipper of the Brahmanic gods and also in his inner nature which was " rapacious, fear-ridden, hateful, lustful, and addicted to sorcery ". The romantic side of the AV consists in this.

(6) Prayer and action are more closely allied in the case of the AV than in the case of the Trayi.

(7) The main themes of the AV are of such nature that they were practically ignored by the three Vedas owing to their preoccupation with the *Śrauta* sacrifices.

(8) The Atharvan moves in social extremes. It catered largely to the wants of the poor ignorant villagers and also supported the majestic rites in the interest of mighty kings.

(9) The claims and prerogatives of Brahmins have reached in the AV to the highest pitch. Their inviolability (*Ajeyyatā*, *Abādhyatā*) are emphasized time and again. Their demands for *Dakṣinā* have become more and more exorbitant.

(10) Expiation, other than sacrificial, is made special charge of the Atharvan.

(11) Theosophic material is unexpectedly large in the AV. It can not be said to be devoid of any originality. It is neither inorganic nor loosely attached to the *Samhitā*. But the peculiarity of the Atharvanic theosophy is its restless desire to produce some magic effect, and transferring temporarily philosophic attributes to ordinary things.

(12) The Atharvan is barren on the side of mythological fancy.

APPENDIX (A)

“THE ATHARVAN LITERATURE”

(*Old and New*)

(*Old Literature* — the Gopatha Brähmana, the Vaitāna Sūtra, the Kausika Sūtra, the commentaries on the Kausika, the Kalpa works—the Nakṣatra Kalpa, the Śāntikalpa, the Āngirasa Kalpa, the Parīśistas, the Laksīna Granthas-Chatu-rādhyāyi, Prātiśākhya, Pañchapatālikā, Dantyoṣṭhavidhi, Br̥hat-sarvānukrāmaṇi, Māṇḍūki Śikṣā, Ātharvāna-Jyotiṣa, Svarasāstra, Prīyaśchitta and Vidhāna texts, Upaniṣads, Sāyaṇa’s Introduction.)

(*New Literature*—Bibliography).

(1) **The Gopatha Brähmana**¹—The work bears no name of the author. It is divided into two parts—the Pūrva Brähmana and the Uttara Brähmana. The former consists of five Prapāthakas and the latter contains six Prapāthakas². The text is to a greater extent compiled with the materials derived from the other older Brähmanas. It is also dependent upon the Vaitāna Sūtra to a large extent. The Pūrva Brähmana does not present materials in accord and connection with the order of Yajñakarma as given either in the

- Editions*—(i) by Dr. Rajendraīal Mitra, Calcutta 1872.
(ii) by Dr. Gaāstra.

Studies—“The Atharva Veda and the Gopatha Brähmana”

(Bloomfield. Grundriss Series).

“The position of the Gopatha Brähmana in the Vedic Literature”. Bloomfield. JAOS. XIX. 1898.

“Introduction” by R. Mitra.

- According to the Atharva Parīśista (49) the GB. was formerly of 100 Prapāthakas.

Vaitāna or in other Śrauta texts. But in the Uttara Brāhmaṇa the order given by the Vaitāna is mainly followed. Prof. Bloomfield is of opinion that both the halves of the GB. are very late productions composed after the Vaitāna and that it does not follow any Atharvanic tradition. The Pūrva Brāhmaṇa is later than the Uttara and as a result the work must have been compiled by more than one hand. As regards the matter and the mantra-material, the work is considered to be scrappy, sporadic and incomplete. Much of the material is drawn from the Vaitāna, Śatapatha Brāhmaṇa, Kāthaka Samhitā, Aitareya Brāhmaṇa and other texts. The diction is, therefore, borrowed and assimilated to the Atharvanic speciality. No time-limit of the work can be determined.

The Pūrva Brāhmaṇa—It consists of five Prapāthakas. Its subject-matter is not particularly Yajñakarma. It is largely borrowed from the Śatapatha Brāhmaṇa (Books XI and XII). It deals mainly with the theosophic treatment of Sattrā and other Soma-sacrifices. Its aim lies in the glorification of the Atharvan (4 Vedas : I. 4 ; 24 ; Atharvan, Aṅgiras and Bhṛgu I. 5. 10; 11, 15, 19). It takes for granted the existence of the AV Samhitā of 20 books, the Kau. Sūt. and the Vai. Sūt. It is to a certain extent energetic, independent, and has the aspect of a Parisista though in its earlier part it looks more like an Upaniṣad. It seems a late production because it mentions god Śiva in its Paurāṇic form (I. 2. 8) ; an evil divinity Dospati, a sage in the beginning of Dvāpara Yuga (I. 1. 28) ; and states advanced grammatical matters (I. 1. 25-27). Of its original parts may be mentioned 'Cosmology' (I. 1. 1-15), 'Prāṇava Upaniṣad' (I. 1. 16-30) ; 'Gāyatri Upaniṣad' (I. 1. 31-38), 'the duties of a Brahmachārin' (I. 2. 1-9).

in which XI. 5 is rubricated. The last three sections of the Pūrva Brāhmaṇa are metrical.

Contents— Prapāthaka I (1-39)— The Atharvanic cosmology, the Praṇava Upaniṣad, Gāyatri Upaniṣad, Āchamana rite etc.

Prapāthaka II (1-29)—The duties of a Brahmachārin, acquisition of sacrificial place, Devayajña, Brahmaudana at the Agnyādheya, the Santāpana fire, pre-eminence of the Brahman priest versed in the Atharvan etc.

Prapāthaka III (1-23)—Mystic explanation of new-moon and the full-moon sacrifices, of Agnihotra, notes on Agnistoma and Dikṣā.

Prapāthaka IV—Mystic explanation of the Sattrā of a year.

Prapāthaka V (1-25)—The same continued, a metrical treatise on sacrifice in the interest of the Atharvavedins.

In this Pūrva Brāhmaṇa throughout there are clearly original Atharvavedic metrical passages which are not to be found in other older texts.

The Uttara Brāhmaṇa—It consists of six prapāthakas and 123 sections. This part of the GB. is largely dependent upon other Brāhmaṇas and Samhitās and the Vaitāna Sūtra. There is little originality here except the 'Prāśitra legend'³ (II. 1. 2-3), the explanation of Makha (II. 2. 5), and some touches here and there. Otherwise the whole of the latter part is based upon the borrowed material.

3. Though this legend is based on an older tradition yet here it is introduced by the sages like Barhi Āṅgirasa, Dadhma Āṅgirasa and is given an Atharvanic touch.

Contents—Prapâthaka I (II. 1. 1-26) The new-moon and full-moon sacrifices, Kâmyestayah, Âgrahâyanâ, Agni-chayana, Châturmâsyâni.

Prapâthaka II (II. 2. 1-15)—Tantûnaptra ceremony of the Agnîstoma, the Upasad days and continuation of the Agnîstoma, the Stomabhâga mantras.

Prapâthaka III (II. 3. 1-20)—Agnîstoma continued, Vasatkâra, Anuvasatkâra, Rtugraha, Prâtahsavana of the Ekâha, the Mâdhyandina Savana of the Ekâha.

Prapâthaka IV (II. 4.1-19)—The Mâdhyandina Savana continued, the Trîtya Savana of the Ekâha, the Sôdasîn.

Prapâthaka V (II. 5. 1-16)—Atirâtra, Sautrâmapi, Vâjapeya, Âptoryâma, the Ahîna sacrifices.

Prapâthaka VI—The Ahîna sacrifices continued.

On the whole the structure of the book is loose and meant to record the beliefs and the position of the Atharvans in regard to the general aspects of the Vedic lore and sacrifice. The leading theme, especially in the first part, is to carry to the forefront the claims of the AV and of the one who is versed in the Atharvâṅgîras. The work clearly associates itself with the AV and the Brahman (Sarvavid).⁴ It belongs to the Saunakiya school of the AV rather than to that of the Paippalâdas. But it is acquainted with the latter school also.⁵

(2) **The Vaitâna Sûtra**⁶—It is also called as the Vîtânakalpa⁷ or Vidhânakalpa. And it is also a work without the

4. GB. I. 2. 18; 5. 11, 15, 19.

5. GB. I. 2. 21; I. 2. 8; I. 2. 7.

6. *Edition*—Text and Translation—R Garbe, London and Strassburg 1878.

Studies—“Introduction” by Garbe.

“On the Position of the Vaitâna Sûtra in the literature of the AV.” Bloomfield, JAOS XI. pp. 375-388.

7. In the Atharva Parîsîṣṭâ (49).

name of its author. Its relation with the AV Saṁhitā is peculiar in as much as it differs from the Kau. and agrees with the GB. It is considered as the Śrauta manual of the AV. The Kau. Sūt. owes its peculiarity to the fact that it opened up channels for the performances for the individuals based upon the spells and charms of the AV but the Vaitāna is out to establish the canonicity of the AV. It has rubricated the Atharvan mantras in the ritual setting of the Śrauta sacrifices. In general, the Grhya Sūtras are dependent upon Śrauta Sūtras but in the case of the Vaitāna, though it is a manual of Śrauta it is dependent upon the Kau. Sūt. So much is this dependence peculiar that it looks as if the Kau. is the Saṁhitā of the Vaitāna, and it takes for granted the ritual of the Kau. Sūt. But this dependence is only one-sided, for the Kau. shows no sign of contact with the Vai. Prof. Bloomfield sums up⁸ the position of the Vai. as follows:—"It is not the product of the practices in Vedic ceremonies which have slowly and gradually developed into a certain school but probably somewhat conscious product made at a time when Atharvavedins, in course of their polemics with the priests of other Vedas, began to feel the need of a manual for Vedic practices which should be distinctly Atharvanic".

The Vai. has drawn upon the Kau., the Yajus texts, and particularly the Śrauta Sūtra of Kātyāyana. Characteristically Atharvanic material is very scanty in this Sūtra. It expressly adheres to the AV of the Saunakiya school. But it is not unfamiliar with the school of the Paippalādas.⁹

The work is divided into 8 chapters or Adhyāyas. It has also six appendices called "Yajñaprāyāśchittasūtra" or "Vaitāyana". The text is full of Sloka passages; references

8. JAOS. XI. p. 380.

9. Vai. Sūt. 10. 17; 14. 1; 24. 1; 6. 7; 25. 72; 16. 17; 12. 9.

are made to a Brāhmaṇa which must be quite different from the GB. and it occasionally resorts to the usual Brāhmaṇa style (43.46). Here there are not less than sixty passages which bear a close resemblance to the performances in the Kau. Sūt. (cf. Vai. 1.19 and Kau. 3.4; Vai. 1.14 and Kau. 24.26-31). Here are also mentioned the Gāṇas, the Śāntyudaka (5-10), technical words such as Sampāta etc. The hymns of the AVŚ are all rubricated by their Pratikas. It also reports a Saunaka sacrifice (43. 25) which is not mentioned anywhere else. It is about witchcraft.

Contents— There is very little in the Vaitāna which is not borrowed from either Kau. Sūt. or Yajus texts or the Kātyāyana Śrauta Sūtra. In the description of the ritual it follows Kātyāyana. The intimacy between the two is so great that the commentator on the Kātyāyana quotes many a time from the Vaitāna. Much of the contents of the GB. are derived from this Sūtra. At times full texts of the Vaitāna are reproduced in the GB. (cf. Vai. 3.20 and GB. II.17.1). Here also we have Chāturmāsyāni (8.8-9,27), Agnistoma (21. 3-4), Kāmyestayah (11.1; 15.3; 16. 15-17), Sattra (31.34) and usual Śrauta materials. In characteristically Atharvanic parts of the Vaitāna comes the polemics for ascertaining the position of a Bhṛgvaṅgirovid in the sacrificial ritual (1.1; 11.2; 37.2). S. P. Pandit mentions a commentary on the Vaitāna entitled "Avakṣepa" by Somāditya¹⁰.

(3) **The Kauśika Sūtra**¹¹—It is a ritual text and is called as Samhitāvidhi (तत्र चतस्रु शास्त्रामु गोनकीयादिमु कौशिकोऽप्य

10. See his introduction to the edition of the AVŚ. XI. 2.

11. *Edition*—by Bloomfield. JAOS XIV with the extracts from the commentaries of Dārila, Kesiava and the Atharva paddhati.

Studies—Introductions by M. Bloomfield and W. Caland. "The Atharva Veda and the Kauśika Sūtra" by F. Edgerton in "A Volume of Eastern and Indian studies" presented to F. W. Thomas. pp. 78-87.

संहिताविधि । Keśava). It differs from other Grhya Sūtras for it differs in the material treated. The subject-matter of the Grhya Sūtras such as Saṃskāras, Madhuparka etc. is here secondary. Nor is it like Śrauta Sūtras for though it discusses such ceremonies as Darśapūrṇamāsa yet the Śrauta terminology is altogether wanting. The Kausika is a mixture of the two. Or it may simply be called an Atharvan Sūtra. It adheres mostly to the AV of the Śaunakiya school;¹² but it is also not unacquainted with the other Śākhās of the AV.¹³ Its main aim is to record all the practices connected with the recitation of the charms and hymns of the AV. It is older than the Vai. Sūt. and the Gopatha Brāhmaṇa. It is called as "Smṛti" as it is in mixed verse and prose. According to Prof. Bloomfield, it exhibits signs of different sources and different workmanship. It presents all the Grhya rites based upon the Atharvan mantras and from the point of view of the Atharvavedins. The style of the Sūtra is condensed and original. It possesses striking lexical material and helps us considerably in the understanding of the Atharvan hymns. It quotes passages from the Grhya Sūtras and gives independent Parisistas such as Indramahotsava, Aṣṭakā and others. Perhaps, they were added in course of its preparation. It is composed of various strata but it is arranged very evenly. Nothing can be said about the date of its composition. It does not take any notice of the books XV and XX of the AVS. It quotes very few mantras from the book XIX. It is very valuable in understanding the ritual setting of the Atharvan mantras. The tradition about the AV which we know from other sources such as Charapavyūha, Pāṇini, Mahābhāṣya, Purāṇas etc. and the later Atharvan literature is

12. Keśava and Sayana say so in their respective Introductions.

13. Devadarśin is mentioned in Kau. (85. 7, 8) The Paippalāda mantras are quoted in Sakalapāṭha. See Chapter II.

firmly embedded in the Atharvan practices given by the Kau. Sūt. There is so much intimacy between the Sūtra and the Saṁhitā that there are very few of the Atharvan hymns which are not found employed here. The Sūtra is a strict adherent of the school tradition of which it is the direct descendant. There is a close verbal relation between the hymns of the AV and the Sūtra. It is as drastically practical as the Saṁhitā itself. It quotes the mantras of the AVS by their Pratikas.

Contents — The Kau. Sūt. is divided into 14 chapters or Adhyāyas. Each of it is further divided into Kaṇḍikās or sections.

Adhyāya I (1-9) sources, technical terms of Pākayajña, the full-moon and new-moon sacrifices, the grouping of the Atharvan mantras, the Śāntyudaka¹⁴.

Adhyāya II (10-17) rites for wisdom, success in vows of chastity, charms for obtaining villages and every desire, to secure harmony, Varchasyāni, rites in war and battle, restoration of a dethroned king, coronation of major and minor princes.¹⁵

Adhyāya III (18-24) charms for the prosperity of cattle and amulets for prosperity, Aṣṭakā festival, ploughing festival, cattle-charms, those for obtaining clothes, rites for dividing inheritance, Rasakarmāṇi, rites for building a house, Paustikam, rites for ploughing and sowing: also those undertaken before entering upon a journey, Vṛṣotsarga, Āgrahāyanī.¹⁶

14. “प्रमाणं पार्वणे चैव प्रकृतिवात्परीक्षते ।
परिनाया च सर्वार्थीं प्रवदेऽध्याये संहिताविधी ” Keśava

15. मेषा सांपद्कर्माणि सांमनस्यं च वर्चसंपदाम् ।
कमाच्च राजकर्माणि द्वितीयेऽध्याये महाविष्णा ॥ Keśava.

16. पूर्वे निर्दितिकर्माणि सर्वपापप्रणुतये ।
पौष्टिकानि ततः पवात् तृतीयेऽध्याये संहिताविधी ॥ Keśava.

Adhyâya IV (25-36) Bhaishajyâni, Strikarmâni, rites against abortion. Pumsavana, against sterility, obtaining husband, Garbhâdhâna, Simântakarma, sleeping charm, for capturing a truant woman, appeasing woman, overthrowing rival woman, philtres, to suppress jealousy, and wrath, to suppress paramours.¹⁷

Adhyâya V (37-46) Vijnânakarmâni, oracles, charms against lightning, and storm, power in debate, for warding off evil effects of witchcraft, for directing the course of a river, removal of fire, for imparting sexual vigour, to procure rain, for luck in gambling, and business, harmony, for procuring knowledge of the Vedas, to obviate the effects of evil signs, amulets against evil dreams, Vasîsamanam, removal of obstacles in sacrifice, to ward off evil influence of ill-omened birds, Prâyaśchittâni, Parivitti Karma.

Adhyâya VI (47-49) Âbhichârikâpi.

Adhyâya VII (50-59) rites to secure welfare in walking, sleeping etc. safety for a merchant in business expeditions, removal of serpents, vermins etc., prosperity for cattle, for beasts, and ships, long life, Varchasyâni, Godânam, Chûdâkaranam, Upanayanam, Medhâjananam, Nâmakaranam, Nirñayanam, Annaprâśanam, Kâmyâni.

Adhyâya VIII (60-68) Savayajñâb.

Adhyâya IX (69-74) preparation of house-fire, morning and evening oblations, Baliharanam, sacrifice of first fruits of the season.

Adhyâya X (75-79) Vivâhavidhi.

Adhyâya XI (80-89) Antyesti, Pindapitryajñâa.

Adhyâya XII (90-92) reception of guests, Madhuparka, Arghya.

17. भैषज्यकर्माणि प्रोक्तानि यद्वेद्याद्युपशमतये ।

खीकर्माणि ततः पथात् चतुर्थे संहिताविषी॥ Kesava.

Adhyâya XIII (93-136) Omens and portents.

Adhyâya XIV (137-141) Âjyatañtra, Aṣṭakâ, Introduction to the studies of the Vedas, Indramahotsava.

(4) **The Commentaries on the Kauśika Sûtra**—(a) The commentary of Dârilabhatta on the Kau. Sût. is called the Kauśika-Bhâṣya (from Kandikâs 2-48). Dârila is frequently mentioned by Keśava, and the Atharvapaddhati. Vatsasarman was the grandfather of Dârila.¹⁸ (b) Bhadra and Rudra were the two Bhâṣyakâras of the Kau. Sût.¹⁹ Both are stated to be occasionally opposed to Dârila. Their names are mentioned in the Atharvapaddhati, and in the Paddhati of Keśava.²⁰ Perhaps Bhadra and Rudra were the names of commentaries. Quotations from them are metrical. (c) Daśakarmâṇi Brahnavedoktâni—is a Paddhati restricted to Kau. 1-6; 37. and Saṁskâras. (d) The Atharvañiya Paddhati is restricted to the Grhya practices mentioned in the Kau. It quotes GB; Vai.; Nakṣatrakalpa, Âṅgirasakalpa, Parîśatas, Pañchapañtalikâ, and Dârila, Rudra, Bhadra, Upavarsa and Paithinasi. (e) Antyeṣṭi is a Paddhati on the XI Adhyâya of the Kau. (f) The Paddhati of Keśava is very useful. It ends with XIII Adhyâya of the Kau. Keśava at times differs from Dârila.²¹ He quotes from a very wide range of authorities.

(5) **The Kalpa Works**—The Indian tradition of Charanavyûha, Atharvapaddhati, Mahâbhârata, Mahâbhâṣya, Purânas etc. unanimously hold that the ritual part of the AV is presented by the five Kalpa works. The five Kalpas are named as the Nakṣatrakalpa, Vitânakalpa, Saṁhitâkalpa,

18. “महावेदार्थविद् उपाधायवृत्तशर्मणः प्रपौत्रस्य भृदारिलकृती कौशिकमात्रे” Bloomfield's Introduction to the Kau. Sût. p. xi.

19. JAOS XI, p. 376 Note 5.

20. At Kau. 49. 3; 27; 58. 20: Sâyana Intro. 27. Text 5.

21. Cf. 29. 15; 31. 6; 19; 40. 16. etc.

Āngirasakalpa, and Śāntikalpa.²² The Samhitākalpa is also called as Sarīhittāvidhi and Āngirasakalpa as Abhichārakalpa in the Charaṇavyūha attached to the White Yajurveda. The Atharvapaddhati states that according to the great Āchārya Upavarṣa these five Kalpas are like Vedas. The Mahābhāṣya also mentions the Kalpas of Kāśyapa and Kauśika. The Kalpa of Kauśika is beyond doubt the Kau. Sūt. and perhaps the Kalpa of Kāśyapa is the same as the Vaitāna sūtra. According to Śāyaṇa the five Kalpas deal with the ritual of the AV in the four schools—Śaunakiya, Aksala, Jalada and Brahnavada. Those who practised the five Kalpas were called as “ Pañchakalpinah ”²³.

(a) **The Nakṣatrakalpa**²⁴—It is also called as “ Kr̥tikārohiṇī. ” It has little intrinsic value. It gives the names of stars, the Ṛṣi families to which they belong, the objects affected by them, the regions and the extent to which they belong ; the occupation of a king under each Nakṣatra (AV XIX. 7. 1-5 are rubricated here), ritual to secure prosperity from each star, ceremonies of Punyāha (AV XIX. 8. 1-7), classification of stars, the work to be undertaken under each Nakṣatra, food to be eaten, omens to be noticed, military expeditions to be undertaken by a king, Nakṣatrasnānāni etc.

22. The Atharva Parīṣiṣṭā 49.

23. For the discussion of the term Pañchakalpinah see Bloomfield. JAOS. XI. 378; Kau. Sūt. Intro. p. lvii. The Kalpa works are very late and they are not mentioned in the Sūtras or in the Brāhmaṇa of the AV. nor in the Samhitā proper. Especially see Mahābhārata XII. 342-99. The term occurs in the Mahābhāṣya also. See. Indische Studien XIII. 455.

पञ्चकल्पमयर्थाणं कृत्याभिः परिषुद्धितम् ।

कल्पयन्ति हि मां विप्रा अथर्वाणविदस्तथा ॥ Mahābhārata.

24. *Edition*—by G. M. Bölling and Negelein, Leipzig. 1909 as the first Parīṣiṣṭa.

(here Naksatradaivatā Mantrāḥ—Śāntikalpa 7-11 are given). Finally an appendix is given of the Paippalādā Mantrāḥ²⁵ in Sakalapāṭha.

(b) The Āṅgirasakalpa²⁶—This Kalpa otherwise known as Abhichāra kalpa is not yet available. No Ms of this Kalpa is announced. Sāyaṇa gives a brief summary of it (Intro. p. 28). From it, it looks probable that the text was dependent upon the Chapter VI of the Kau. Sūt. If this Kalpa turns out, it may throw light on the witchcraft and sorcery practices given by the Kau.

(c) The Śāntikalpa²⁷—It is also of the nature of a Parisista and has little intrinsic value. Like Naksatrakalpa, it is mainly of the astronomical character. Its aim and purpose consist of presenting the ritual of Mahāśāntis, Grahaśāntis, or Śāntis like Aindri, Āgneyi²⁸ etc. for health, wealth, prosperity, victory, fortune or children. Sāyaṇa takes notice of these Śāntis in his commentary. In the ritual of the Śāntis are rubricated the Atharavan mantras mechanically. Its contents are given by Sāyaṇa in his introduction (p. 26).

25. AVP. II. 24: Cf. Bloomfield AJP. VII, p. 485 f.

26. V. W. Karambelkar, "Āṅgirasakalpa" and "Pratyāṅgirākalpa" in the Proceedings of the 13th All India Oriental Conference 1946, p. 61 ff.

27. *Edition*—by G. M. Bolling with Text, translation and commentary in the "Transactions of the American Philological Association" Vol. XXXV. and also its part in JAOS. XXXII, pp. 265-278.

28. Agni Purāṇa—Chap. 262—

“ एतदेवगुणैर्होमो शशादशसु शान्तित्यु ॥ वैष्णवी शान्तिरेन्द्री च ब्राह्मी रेत्री तथैव च । वायव्या वारुणी चैव कौबेरी भार्गवी तथा ॥ प्राजापत्या तथा त्वाष्ट्री कौमारी वाह्निदेवता ॥ मारुद्राणा च गान्धारी शान्तिरेन्द्रकृतकी तथा ॥ शान्तिराज्ञीरसी याम्या पार्थिवी सर्वकामदा ॥

(6) **The Parisistas**²⁹—These are 72 in number and are called the “Kauśikoktāni Parisistāni”³⁰. Their names are:—Naksatrakalpa, Rāstrasamivarga, Rājaprathamābhiseka, Purohitakarmāṇi, Pistarātryāḥ Kalpaḥ; Ārātrikam, Gr̥tīveksaṇam, Tiladhenuvidhiḥ, Bhūmidānam, Tulāpuruṣavidhi, Ādityamāṇḍaka, Hiranyagarbhaividhi, Hastirathadānavidhi, Gosabasravidhi, Rājakarmasāṁvatsariya, Vṛṣotsarga, Indramahotsava, Brahmayāga, Skandayāga (Dhūrtakalpa), Sambhārakṣaṇam, Aranilakṣaṇam, Yajñapālalakṣaṇam, Vedilakṣaṇam, Kundalakṣaṇam, Samillakṣaṇam, Sruvalakṣaṇam, Hastalakṣaṇam, Jvālalakṣaṇam, Laghulakṣaṇhoma, Br̥hallaṅkṣaṇhoma, Kotihoma, Gaṇamālā, Ghṛtakambalam, Anulomakalpa, Āsurikalpa, Utechusmākalpa, Samucchayaprāyaśchittāni, Brahmakūrcha-vidhi, Tadāgādividhi, Pāśupatavratam, Saṁdhyopāsanāvidhi, Snānavidhi, Tarpaṇavidhi, Śrāddhavidhi, Agnihotrahomavidhi, Uttamapāṭalam, Varṇapāṭalam, Kautsavyaniruktānighāṇṭu, Charanavyūha, Chandraprātipadikam, Grahayuddham, Grahaśaṅgraḥ, Rāhuchāra, Ketuchāra, R̥tuketulakṣaṇam, Kūrmavibhīga, Maṇḍalāṇi, Dīgdāhalakṣaṇam, Ulkālakṣaṇam, Vidyulakṣaṇam, Nirghāṭalakṣaṇam, Parivesalakṣaṇam, Bhūmikampa- lakṣaṇam, Naksatrāgraḥotpātalakṣaṇam, Utpātalakṣaṇam, Sadyovr̥stilakṣaṇam, Gośānti, Adbutāśānti, Svapnādhyāya, Atharvāhṛdayam, Bhārgaviyāni, Gārgyāni, Bārhaspatyāni, Āuśanasadbhutāni, Mahadbhutāni. The Parisistas like the Naksatrakalpa are of little use for the exegesis of the Atharvan. They deal with a great variety of subjects — beginning with the Rājakarmāṇi and ending with the Adbhutāni, in the order of the subject-matter of the Kau. Sūt. Some of these are independently published³¹. Those that are about grām-

29. Edition—by Bölling and Negelein. Leipzig. 1909.

30. The Atharva Parisista 49.

31. Āsurikalpa-Magaun, AJP. X.: Skandayāga or Dhūrtakalpa-Goodwin. JAOS. XV.; Āuśanasadbhutāni-Hatfield JAOS. XV.; Kautsavya-niruktānighāṇṭu-Bloomfield JAOS. XV.; Uttamapāṭalam, Grahayuddham, Adbutāśānti, Charanavyūha-Weber Indische Studien and Omina und Portenta. p. 320 ff.

matical and text-historical and even astronomical are more useful. *Gaṇamālā* (32) gives the groups of hymns which are rubricated by their Pratikas in the ritual books of the Kau. Sūt. and the Śāntikalpa. It mentions Kṛtyāpratiharaṇa, Chātana, Mātrānāma, Vāstospatiya, Pāpmahā, Takmanīśana, Duḥsvapnanīśana, Āyusya, Varchasya, Chitrā, Pātuvivanta, Svastyana, Abhaya, Aparājita, Śarmavarma, Devapura, Rudra, and Raudra Gaṇas. The *Āsurikalpa* (35) deals with the ritual of the magical practices with the black mustard plant (Āsuri). The *Utcchuṣmakalpa* (36) is a ritual ceremony in honour of Utcchuṣma Rudra. The *Uttamapaṭala* (46) is primarily concerned with the Vratas, especially the Vedavrata. But according to the requirements it divides the AV into halves, quarters, Kāṇḍas, Anuvākas, together with its great Kāṇḍas and the first and the last verses of its hymns. The *Varṇapaṭalam* (47) is noted by Whitney³². The Śaunakiya Chaturādhyāyikā does not contain a description of the alphabet which it presupposes and the purpose of this *Parīṣṭa* is to supply this deficiency. The *Kautsavyaniruktanighaṇṭu* (48) is compared by Prof. Bloomfield with the Nirukta of Yāska. The text is very unimportant. Even its title is not exact. It contains only a series of words grouped together in 69 continuous paragraphs. It is neither a *Nighaṇṭu* nor a *Nirukta*. It is based upon the work of Yāska only with a difference of arrangement. Its value for the exegesis of the AV is little, New material in it is scanty. The *Charanavyūha* (49) calls the AV as the Brahmaveda, mentions its nine Śākhās, the GB, the Laksāṇa Granthas, 72 *Parīṣṭas*, the Upaniṣads, the Vratas etc. Such *Parīṣṭas* as Vṛṣotsarga, Indramahotsava, Gaṇamālā, Adbhutāni bear directly upon the corresponding passages in the Kau. Sūt.³³

32. In his edition of the Chaturādhyāyikā JAOS. VII. pp. 333-616.

33. The comparison of such *Parīṣṭas* and the corresponding passages from the Kau. will be an interesting study.

(7) **The Smṛti of Paithinasi**—This work is known only through references. Eminent scholars like Bloomfield, Pischel, Caland, Jolly, Hillebrant have discussed about Paithinasi, the author on Dharma. He is also referred to as an author of a Paddhati³⁴ and a Śrāddhakalpa³⁵. The above mentioned scholars have come to the conclusion that Paithinasi was an Atharvan author of a Dharmasāstra.³⁶ He is called as Mausuliputra. His lost Smṛti was a metrical work bearing upon the Kau. Sūt. He is quoted by Dārila, Keśava and Sāyana. The Bhavisya Purāṇa mentions him as an author of an Upasmṛti, while the Smṛtichandrikā includes him in 36 Dharmapraṇetarāh. So does the Kalpataru of Laksuṇidhara, the Sūtra of Śaṅkhaliṅghita and Viśvarūpa and others.

(8) **Lakṣaṇa Granthas**— लक्षणप्रस्था भवन्ति । चतुराध्यायी प्रानि-
शास्त्रम् पञ्चपटलिका, दन्त्योष्ठविद्धिः चृहस्त्वर्तुकमणिका चेति ॥³⁷ The Lakṣaṇa Granthas are five : Chaturādhyāyī, Prātiśākhya, Pañchapatalikā, Dantyosthavidhi, and Brhatsarvānukramaṇi.

(a) **The Chaturādhyāyī**—It is also called as “ Śaunakiya Chaturādhyāyī ”.³⁸ It is a kind of Prātiśākhya and Whitney

34. He is called Paddhatikāra—Atharvapaddhati and Keśava on Kau. 9. 9. Daśakarmāṇi at Kau. 79. 9.

35. The Śrāddhakalpa or Śrāddhavidhi (Parīśiṣṭā 44) belongs to the Śaunakiya school. Has it got any connection with the Śrāddhakalpa composed by Paiṭhinasi ? Caland is also said to have reconstructed a Śrāddhakalpa of the Paippalāda School out of Hemādri's Chaturvargachintāmaṇi.

(Ahneukult. pp. 95 ff, 240 ff, 245 ff).

36. “ Fragments of Paiṭhinasi Dharma Sūtra ” collected by Dr. T. R. Chintamani in Annals of the Oriental Research of the University of Madras. Vol. IV. 1939. p. IV. pp. 1-40.

37. Atharva Parīśiṣṭā 49.

38. *Edition*—by W. D. Whitney JAOS. VII. with Text and Translation and commentary.

has admirably worked over it. The text concerns itself with the AV of the first 18 books. It covers the whole ground which is thought to be necessary for the completeness of a Prātiśākhya. There is a Bhāṣya entitled "Chaturādhyāyi Bhāṣyam" without the name of its author. The text is divided into six chapters (1) *Introduction*—definition of terms, interpretation and application of rules; (ii) *Phonetics and Euphony*—simple sounds, formation and classification of vowels, consonants, their quality, and accents, finals, Pragrhyas, Abhinidhāna, Yama, Nāsikya, Svarabbhakti, Sphoṭana, Karsana, Varnakrama. (iii) *Saṁhitā*—prolongation of vowels, diphthongs, resulting accent, nasals, Visarjaniya. (iv) *Construction of Krama Pāṭha*—its importance and construction. (v) *Construction of Pada Pāṭha*—its importance, combination, separation, of verbs, of prepositions, of suffixes, of compounds, repetition of pada, special cases, enclitic accent in pada. (vi) *Miscellaneous*—Study of Veda, special irregularities, special cases of accent, protracted vowels, etc.

The treatise is curt and concise. Definitions are few. Paribhāṣās are wanting. The arrangement is simple. The Chaturādhyāyi does not greatly differ in the range of subject-matter from the other Prātiśākhyas. There is a close connection between the Chaturādhyāyi and the Astādhyāyi of Pāṇini. Śaunaka and Śākataṭyāna are the two grammarians referred to by name. The work represents in the main the doctrines of Śaunaka and belongs to the Śaunakiya school of the AV. It is very difficult to fix the relative chronological order of the Chaturādhyāyi and other Prātiśākhyas. As the Chaturādhyāyi follows the Gāya method, it quotes very few passages and small parts of words from the AV Saṁhitā. From the citations it becomes clear that it recognizes only 18 books of the AVS. There are only two passages from the 19th book (ii. 67, iv. 49).

We are indebted to Mr. S. L. Katre for his important discovery that Śaunakiya Chaturādhyāyi is the work of Kautsa and not of Śaunaka.³⁹ The word “ Śaunakiya ” appeared in a single MS. and it was probably with reference to the recension of the AV with which it is concerned. Nothing is known about Kautsa. Had he anything to do with the Kautsa mentioned in Yāska's Nirukta or with the Kautsavya of the Niruktanighaṇṭu ?

(b) **The Prātiśākhya**⁴⁰—As a matter of fact the real Prātiśākhya of the AV may be quite different from the Chaturādhyāyi. The Atharvaprātiśākhya belongs to the Atharva Veda in general and the Śaunakiya Chaturādhyāyikā belongs to the AVS. The Atharvaprātiśākhya consists of three Prapāṭhakas only.

Prapāṭhaka (I)—It takes the Pada as the basis of Sandhi ; mentions five objects—Etāvatva, Apavāda, Ābhāda, Saṁvedana, and Nyāyamukha. Then it gives double accented words, combination and separation of verbs, and prepositions, verbal accentuation etc.

Prapāṭhaka (II)—Considers the words with pararūpa Sandhi, words ending in “ Ai ”, Visarjaniya etc. in the Pada, two words seemingly single, single words looking like two, Avagraha etc.

Prapāṭhaka (III)—Considers words with original “ U ”, vocative elision, of Visarjaniya, shortening before single words, elongation of initial vowel. etc.

39. JRAS. 1937, p. 731.

40. *Edition*—By Dr. Suryakanta. 1939.

By Visvabandhusastri 1923, Bombay.

The Atharvaprâtisâkhya is not comprehensive. Of the five objects, the last is the least achieved. And even the first four are partially fulfilled ⁴¹.

(c) The Pañchapañalikâ ⁴²—The Atharviya Pañchapañalikâ or minor and old Anukramanî is meant to throw light on the arrangement and division of the text of the AV. Saṃhitâ. From it we also come to know the Rsis, Devatâs, and Metres of the AV of 20 books. But of the book XX, the sages, deities and metres are taken from the Anukramanî of Åśvalâyana ⁴³. Sâyaṇa quotes from the Patalikâ (cf. Com. on AV III. 10. 7). Dârlila while commenting on Kau. 8. 21. states:—“पुनरुक्तप्रयोगः पञ्चपालिकायानेव ।”. The text of the Patalikâ mentions a Paribabhrava, ⁴⁴ a sage, in the very first verse. It at times, differs from the Kau. Sût. as regards the metre (cf. III. 7. 10). It is a metrical work. Whitney quotes from it in his translation.

(d) The Dantyoṣṭhavidhi ⁴⁵—

(e) The Brâhatsarvânukramanî ⁴⁶—It is called as the major Anukramanî. It is related to the Saunakiya school of the AV. It is a work without the name of its author. Perhaps the work ended with the 10th Patala. The purpose of the work is stated as “आथर्वणगणनव्राणामृषिदैवतचर्तव्यसि”.

41. A Grammatical text called “Âtharvâna Sûtra” by Pânintya seems to have been known to Trîkandamandana.

Bhandarkar's Report 1883, p. 30.

42. Edition—by Bhagavaddatta, Lahore.

43. “ॐ अथायने विशेषितमस्य काण्डस्य सूक्तसंख्या संप्रदायक्षयिदेवत—
चन्द्रस्याश्वलायनानुक्रमानुसारेणानुक्रमिष्यामः । खिलानि वर्जयित्वा ।”

44. “Uparibabhrava” and not “Paribabhrava” is mentioned in the Kau. Sût. (9. 10). He must be some ancient personality connected with the AV.

45. Edition by Ramagopalasastri, Lahore 1921.

46. Edition by Ramagopalasastri, Lahore 1922.

There is also an 11th Patala but it is based upon the Anukramanî of Âśvalâyana. The text refers to the Nirukta, Rksarvânukramanî, Brhaddevatî, Pingalachandahâśâstra, etc. Whitney has quoted sages, deities and metres from this Anukramanî. Thus these are the five Laksanagranthas.

(9) **Mâṇḍuki Śikṣâ**—It is reported to be a manual of phonetics attached to the AV of the Saunakiya school.

(10) **Ātharvaṇa Jyotiṣam**⁴⁷—It is also called as “Ātmajyotiṣam”. According to the text, its author is Svayambhû Brahman who expounded it to Kâsyapa. The text is closely related to the AVS. The work is extremely faulty and draws abundantly on the Manu Smṛti. (cf. XIII. 1-4). It is undoubtedly a late production, though its theme is age-old. There might be some other older work dealing with the Jyotiṣa of the house-hold and medieval performances of the AV.⁴⁸ The present work was completed according to the views of Bhrgu. It consists of chapters on Muhûrta, Karana, Tithi, Vâra, Nakṣatra etc.

(11) **The Atharvavidhâna**—Hemâdri in the Vratakhanâ of his “Chaturvargachintâmaṇi” presents an Atharvavidhâna. So does the Agnipurâṇa. (chap. 262).

(12) **The Atharvaprâyaśchittâni**⁴⁹—The Kau. gives some expiations. The range of these covers a large field: for errors in sacrifice, for grave sins, for magic and witchcraft, etc. Such a list of expiations is endless. Prâyaśchittâni forms a special charge of the Atharvavedins.

47. *Edition* by Bhagavaddatta, Lahore 1924.

48. Bloomfield reports about an “Atharvavedokta Jyotiṣam” written by a Pañchakalpin, The Atharva Veda in the Grundriss Series, p. 17.)

49. Negelein JAOS. XXXII. 71-144.

(13) The *Svaraśāstra*⁵⁰—It is traditionally known work on accent.

(14) The Atharvan *Upaniṣads*—Tradition associates certain *Upaniṣads* with the AV. According to the Atharva *Parīṣṭa* (49) following are the Atharvan *Upaniṣads* : *Mundaka*, *Praśna*, *Brahmavidyā*, *Kṣurikā*, *Chūlikā*, *Atharva-siras*, *Atharvaśikhā*, *Garbha*, *Mahā*, *Brahma*, *Prāṇagnihotra*, *Māṇḍūkya*, *Nādabindu*, *Brahmabindu*, *Amṛtabindu*, *Jñā-nabindu*, *Tejobindu*, *Yogaśikhā*, *Yogatatva*, *Nilarudra*, *Pañchatāpani*, *Ekadañdisamānyuśavidhi*, *Āruṇi*, *Hamsa*, *Nārā-yāṇa*, *Vaitathya*. The *Pañchatāpani* is the same as *Nṛsiṁhatāpani*. The *Vaitathya* is the second of the four parts of the *Gaudapāda-Kārikā* on the *Māṇḍūkya*. Some of these *Upaniṣads* exploit the hymns of the AV. The *Chūlikā* presents the entire catalogue of the theosophic hymns of the AV. It belongs to the AVŚ. The *Praśna*, *Nilarudra* belong to the *Paippalāda* school. The connection between the *Saṁhitā* of the AV and the *Upaniṣads* is very loose. Even the GB. presents *Upaniṣadic* passages and the *Saṁhitā* itself abounds in theosophic material. Some *Upaniṣads* belong to other *Vedas* and they also appear in the list of those belonging to the AV. e. g. *Kena*. There are such *Upaniṣads* as *Kṛṣṇa*, *Gāruda*, *Āśrama* etc. which are said to belong to the AV.⁵¹ *Nārāyaṇa*, the commentator to the *Kṛṣṇa* *Upaniṣad* says : अथर्वे विष्णलाक्षण्यासायानिदं तापनीदूर्यं सूक्ष्मोपनिषद्ब्रह्मसुप्त-निष्पत्त्वयमान्नात्मतम् ! ” The *Gāruda* *Upaniṣad* is simply a charm for protection against snake-bite.

50. S. P. Pandit. Intro. p. 15.

51. “Eleven Atharvan *Upaniṣads*” *Edition* by Col. J. A. Jacob.. *Bombay Sanskrit Series*. These are *Kṛṣṇa*, *Kālagnirudra*, *Vāsudeva*, *Gopichandra*, *Nārāyaṇa*, *Ātmabodha*, *Gāruda*, *Mahā*, *Varadapūrvatāpani*, *Varadauttaratāpani*, *Āśrama*, *Skanda*.

(15) **Sāyaṇa's Introduction**⁵² to his **Commentary to the AVŚ** :—Sāyaṇa in his exhaustive introduction to the AVŚ to which he has written a copious commentary, raises certain important questions about the AV. In the beginning he takes up the question of the relation of the AV with the Śrauta performances. It is generally understood that the AV has nothing to do with the great Vedic sacrifices, and the older texts (RV. X. 90. 9; TS. VI. 5. 10. 3; AB. V. 32; TB. III. 12. 9; 1. 1; 2. 1; 26) do not refer to the AV in the sacrificial connection. This view is rejected by Sāyaṇa by stating that the function of Brahmā in a Vedic sacrifice can not be performed without full knowledge of the Atharvan mantras. The other Vedas do give some information about the duties of Brahmā but that is insufficient; and the Śrauta Sūtras have laid down the rule that nothing should be done in a sacrifice with an incomplete knowledge (As. Sr. VIII. 13). Half the work in a sacrifice is done with the help of Trayi and the remaining half expects the knowledge of Atharvāṅgiras (Atharvāṅgiro�hir Brahmatvam " GB II. 24 ; III. 2). The interpretation of such quotations as " Sa tribhir vedair vidhiyate " or, " Traiyyā vidyayā iti brūyāt " (AB V. 33) is to be rendered accordingly. Brh. Up. Nr. Tāpani, Muṇ. Up. mention the AV by name.

The division of the Vedic texts into ṛchāḥ, sāmāṇi, and yajūṁsi (TB I. 2. 1. 26) refers to the particular forms of literature. It does not refer to the division of the Vedas themselves. The mention of some mantra by some particular name is quite different from the title of the Veda. The name Atharva Veda is given after the great sage who composed (saw) the mantras in it (GB I. 4). Because the mantras of this Veda are used by Brahma in Vedic sacrifices, the Veda is called as Brahmāvēda (GB I. 9; II. 14 ; III. 4).

The Atharva Mantras are Siddha mantras.

This Veda has five Upa Vedas—Sarpaveda, Piśāchaveda, Asuraveda, Itihāsveda and Purānaveda (GB I. 10).

The Śāntis—the rites for prosperity, royal practices, the performances like Tulpurusaividhi, Mahādāna are to be performed by the Atharvavedins. Particularly the duties of the Purohita of a king are the special charge of an Atharvan priest.

Sāyana further discusses the interpretation of “Svādhyāyo Adhyetavyah”, the relation of the rite of initiation and the duties of an Āchārya, the Prāmānya and Apauruseyatva of the Vedas.

The nine Sākhas of the AV are : Paippalādāh, Taudāh, Maudāh, Śaunakiyāh, Jājalāh, Jaladāh, Brahmavadāh, Devadarśināh, Chāraṇavaidyāh.

Of these the mantras of the four—Śaunakiya, Jājala, Jalada, and Brahmavada are employed in ritual by the Kau. Sūt., Vai. Sūt., Nakṣatrakalpa and Śāntikalpa—in accordance with the GB. It seems from the reference in the Kalpasūtrādhikarana of Āchārya Upavarṣa that the Kau. Sūt. is called the Śāṁhitāvidhi.

The Kau. Sūt. deals with the full-moon and new-moon sacrifices, some Saṁskāras, witchcraft, sorcery, Kāmya rites, charms and practices against diseases, Piṇḍapitryajña etc.

The Vai. Sūt. gives prominent place to sacrifice and rubricates Atharvan mantras in the ritual of Darśapūrṇamāsa, Rājastūya, Aśvamedha, and all other sacrifices.

The Nakṣatrakalpa begins with the worship of the constellation of Kṛtikā and prescribes various Śāntis.

The Āngirasakalpa deals primarily with witchcraft practices both defensive and offensive. It prescribes suitable

materials, time, place, necessary Dikṣā, Mandapa etc. for witchcraft.

In the Śāntikalpa are given symptoms of the affectation by such grahas as Vināyaka and others and Śāntis are prescribed to propitiate them.

The Parisistas give royal practices as coronation, rites such as Bhūmidāna, Dhenudāna, Tiladāna, various sacrifices, Vratas, rites which are Nitya, Naimittika and Kāmya.

The Kau. refers to the Āngirasakalpa ("Āhrtyāngirasaṁ" 6.1). Here Āngirasa means "As given in the Āngirasakalpa". The word Pākayajña refers to the Atharvanic practices. The Pākayajña is twofold-Ājyatantra and Pākatantra.

The New Literature

(1) Editions of the AVŚ—

- (a) Edited by Roth and Whitney—Berlin-1855-6.
- (b) Edited by S. P. Pandit—Bombay-1895-8 (in four Vols.).

The latter is with the fragmentary commentary of Śāyaṇa with an elaborate introduction. There is no Pada-pāṭha of the Kuntāpa hymns.

(2) Editions of the AVP—

- (a) Photographic edition by Bloomfield and Garbe—Baltimore-1901.

(b) Transliterated edition by L. C. Barret in JAOS. (Vols. 25, 30, 32, 35, 37, 36 (Book IV. by F. Edgerton) 40, 41, 42, 43, 44, 46, 47, 48, 50).

(c) Nāgari Edition by Dr. Raghu Vira in three Vols—Lahore-1936.

(3) Index—

(a) Index Verborum—W. D. Whitney—JAOS—XII—1881.

(4) Translations :—

(a) R. T. H. Griffith—The Hymns of the AV. Translated with popular Commentary—Benares—1895—96.

(b) W. D. Whitney—HOS (with additions by C. R. Lanman) two Vols. Cam. 1905.

(c) M. Bloomfield—SBE XLII. Oxford 1897.
Seven Hymns in AJP Vol. VII. No. 4.

(d) Julius Grill—Hundert Lieder des AV—Stuttgart—1888.

(e) Von Roth—Abhandlung über den Atharvaveda—Tübingen—1856.

(f) H. Zimmer—Altindische Leben—Berlin—1879.
(g) Schermanu—Philosophische Hymn—Strassburg—1887.

(h) Victor Henry—Translation in French of the AV books VII. XIII—Paris 1891—96.

(i) Florenz—German translation of the AV. VI. 1—50 Gottingen—1887.

(j) Grohmann—Medicinisches aus dem AV. 1865.
(k) Ludwig—Der Rgveda—Prag—1876—88.

(l) Muir—OST—London—1868—73.

(m) Aufrecht—Das XV Buch des AV 1849.

(n) A. Bergaigne—Vedic Manuel—Paris 1890.

(5) Histories :—

(a) Maxmuller—History of Ancient Sanskrit Literature (2nd Edi.) 1860.

- (b) Weber—The History of Indian Literature (Eng. Trans.) 2nd Edi. 1882.
- (c) Bloomfield—The Atharva Veda—Grundriss series—Strassburg—1899.
- (d) Winternitz—History of Indian Literature. Vol. I.
- (e) Von Roth—Der Atharva Veda in Kaschmir—1875.
- (f) Vaidya C. V.—History of Sanskrit Literature.

(6) Studies :—

- (a) M. Bloomfield—The Atharva Veda and the Gopatha Brähmaṇa. (Grundriss)—SBE. XLII—Contributions in JAOS and AJP. (JAOS—XIII, XV, XVI; AJP—VII, XI, XII, XVII).
- (b) A. Weber—Indische Studien—Berlin 1840—50; Leipzig—1898.
- (c) W. D. Whitney—Linguistic and Oriental Studies.
- (d) Winternitz—Folk Medicine in Ancient India—Nature—(LVIII).
- Witchcraft in Ancient India—New World (Sept. 1898).
- (e) Wise—Hindu System of Medicine.
- (f) Bolling—Encyclopædia of Religion and Ethics. Vol. IV.
- (g) V. Henry—La Magie dans l' Inde antique—1904.
- (h) W. Caland—Altindisches Zauberritual—1900, 1908.
- (i) A. Bergaigne—La Religion Védique—1878—83.
- (j) H. Oldenberg—Die Religion des Veda—1894.
- (k) A. A. Macdonell—Vedic Mythology—1897.
- (l) Hopkins—The Religions of India—1895.
- (m) A. Hillebrandt—Ritualliteratur—1897.
- (n) A. Hillebrandt—Vedische Mythologie—1891—1902.

- (o) Muir—Original Sanskrit Texts—Vols. 5.
- (p) Dr. T. P. Chaudhari—On the Interpretation of some of the doubtful words in the Atharvaveda.
- (q) Dr. N. J. Shende—“ Religion and Philosophy of the Atharva Veda ”.—Poona 1952.

(7) General :—

- (a) Macdonell and Keith—Vedic Index.
- (b) Keith—Religion and Philosophy of Veda. Vols. II.
- (c) A. C. Das—Rgvedic India.
- (d) Maxmuller—Chips from a German workshop.
- (e) Arnold—Vedic Metre.
- (f) Frazer—Golden Bow.
- (g) Kagle—Rgveda—(Arrowsmith's Translation).
- (h) K. P. Jaisval—Hindu Polity.
- (i) Dr. N. Venkataramanayya—Rudra—Siva.
- (j) Dr. P. C. Bagchi—‘ Pre-Āryan and Pre-Dravidian in India etc. ’
- (k) Gaiger—‘ Civilization of Eastern Iranians. ’
- (l) M. M. Kunte—‘ Vicissitudes of Āryan civilization. ’
- (m) S. B. Upadhyaya—‘ Woman in Rgveda ’.
- (n) Dr. Mookerji—‘ Nationalism in Indian Culture ’.

(8) Journals :—

- (a) JAOS.
- (b) JARS.
- (c) ABORI.
- (d) AJP.
- (e) Indian Culture.
- (f) Indian Antiquary.
- (g) Journal of Oriental Research, Madras.
- (h) Journal of the Kama Oriental Institute.
- (i) Proceedings of Oriental Conferences.

APPENDIX (B)

"COMPARISONS FROM THE AVESTAN CIVILIZATION"

(Society ; Cult of Soma-Haoma, other ceremonies ; Deva-Daeva ; Varuṇa-Ahuramazda ; Mitra-Mithra ; Agni-Ātar ; Minor divinities ; Creation ; Myths, legends, Disposal of the dead ; Heaven and hell etc.).

"The Veda", writes Prof. Von Roth, "and the Zend Avesta are the two rivers flowing from the fountain-head ; the stream of the Veda is the fuller and the purer, and has remained true to its original character ; that of the Zend Avesta has been in various ways polluted and has altered its course and can not with certainty be traced back to its source".¹ In other words the Āryans and the Iranians were living together once, a fact, which is amply proved by what is common in the Veda and in the Avesta.² The separation of the two came about for some indefinite reason and in a subsequent period. The split between the Āryans and the Iranians is according to some a religious schism³ but others refute the theory of schism vehemently.⁴ In spite of uncertainty in numerous details, the affinity between the two branches of the same people is very great. This affinity covers surprisingly a greater area of language, ceremonial, mythology, cult of Soma, mythical names, cosmology, eschatology and the like.

1. Maxmuller, "Chips from a German Workshop". Vol. I. p. 87.
2. Macdonell, "Vedic Mythology" pp. 7-8.
3. Haug, "Essays on the Religion of the Parsis" (popular Edition) pp. 267-295.
4. K. C. Chattopadhyaya, "Kama Oriental" No. 31. pp. 209-237.

Each Veda has two parts—the Mantra and the Brâhmaṇa. The Vedic Mantra is the same as Avestan Manthra.⁵ Both the words mean 'a sacred formula'. Zoroaster is called as Mâñtran and "Mâñthra Spentâ" is one of the holy scriptures of the Parsis.

Society—In the early Vedic period there was no caste-division. The common name for people was Visâh⁶ but the Brahmins got ascendancy by and by in the social struggle for power (AV. III. 19)⁷.

(1) RV. X. 90. 12.
AB. VIII. 24; 25

Among the Iranians too, in the early period social classification was not rigid⁸ but in course of time the society divided itself into four classes of Athravan (priest), Rathaeshtar (warrior), Vastriôsha (cultivator), and Hutaokhsha (workman). The Athravans also became gradually powerful.⁹ The Mobeds recite the extant Avesta orally as the Srotriyas do the Vedic texts.

The Cult of Soma-Haoma is equally important in the religion of both the Aryans and the Iranians. In the Veda and the Brâhmaṇas there are extensive passages in praise of the Soma plant. So are there in the Avesta. The mixing of the Soma juice in milk and water, the mythological account of Vivavat the father of Yama (Vivanghavat, the father of Yima-Jamshed) who is said to have performed the first Soma-sacrifice, the number of priests employed in a Soma-ceremony—all facts agree in many respects in the Vedic and the Avestan literatures. Even the epithets of

5. Weber, "History of Indian Literature", p. 38.

6. Weber, "History of Indian Literature", p. 38.

7. Gâthâ Ha 48. 5.

8. Yasna Ha 19. 17.

Soma such as "hari" (Zairi) and others are the same. The method of extracting the juice from the plant does not differ. The Vedic accounts tell us that the Soma plant was (1) RV. I. 89. 3. brought from Mújavat by a Syena¹¹ so also Haoma Yasht describes it as brought from the mount Alburz by birds.¹⁰ Hence Prof. Macdonell concludes that the Soma-Haoma ceremonies were closely analogous among the ancient Āryans and Iranians.¹¹

Other ceremonies such as Saatrāmaṇi-Stoma and Bāja¹² Pravargya-Paragaru are also closely allied. The Vedic Āpri hymns remind of the Avestan Afringan recitals. The seasonal sacrifices (Chiturmāsya Iṣṭayah) of the Āryans are akin to the Iranian Gāhanabārs which are also seasonal festivals. In the Vedic literature there are abounding references to the animal sacrifice so also from several passages in the Nirangistan it appears possible that animal was slaughtered even in the Yasna ceremony. The Dikṣā ceremony preparatory to sacrifice was of 12 days among the Vedic Āryans. It constituted three Tryabas and two Atirātras. This meant that the original Dikṣā performance

(2) AB. IV. 25. The nine principal days of Drādāśtha sacrifice was of only nine days.¹³ Among the ancient Iranians too, the ceremony of Bareshnum (purification) was of nine nights.¹⁴ Thus the two ceremonies

9. Soma is called "Āturasya Bheṣajam" (RV. VIII. 72. 17) so also "Haoma dazdi me beshajanama" (Yasna 10. 9). Also compare Sukratu-Hukhratu; Svarsā-hvaresh; Vṛtrahā-vere-thraja; Saumyam madhu-Haomahe madho etc.

10. Homa Yasht II. 10.

11. Vedic Mythology pp. 113-114.

12. RV. I. 5. 8. "त्वा स्तोमा अवीरुप्तं त्वामुक्त्वा शतकतो...
सनोदिमं वाजमिन्द्रः सहस्रिण्॒।

13. Vendidad Chap. 9 and AB. I, 3; IV. 24, 25.

agree in many respects. The Agnistoma was originally the Soma-Haoma rite. According to the Brahmin belief it led the sacrificer to heaven ; and such was also the belief of the Athravans. According to the Vedic conception the gods

and men were interdependent.¹⁴ It

(1) "वेहि ने ददामि ते नि मे धेहि नि ते दधे," was the fundamental principle of the Vedic sacrifice that it rendered help to gods, strengthened them with offerings.

vs. III. 50 The gods thus strengthened brought welfare to men. (Cf.

"तन्ततो यज्ञं चहुपा विसृष्टा आनन्दिनी ओषधयो

(2) AV. IV. 15, 16. भूमन्तु।").¹⁵ The same idea is found

RV. IX. 30. 3.

in the Avestan scriptures also.¹⁶ Dakṣinā

or Ashadod was given to the sacrificing priest both by the ancient Aryans as well as Iranians. The kind of guerdon given to the priest was in the form of cows or clothes (AV. XX. 127. 1-3).¹⁷ The Bareshnum ceremony by

means of cow's urine may be compared with the Upakarma ceremony with the use of Pañchagavya. This custom comes from very ancient times and is very efficacious against all kinds of bodily disorders.¹⁸ The Parsi Kushti is likened to Brahmin's Yajñopavita. According to some,¹⁹ in olden times this Yajñopavita was not a thread girdle as it is now

but a Vāsas or an Ajina. This Kushti

(3) "जगेन्द्रा ऊर्जे मयि धेहि" of the Parsis is made of wool and the शोमस्य नीविरासि" Vedic reference²⁰ also corroborates this.

vs. IV. 10.

That the ancient Indians and Iranians

14. In the Mithra Yasht (55) and particularly in the Ahuramazda Yasht (9). In the latter Ahuramazda asks Zarathustra to worship him with worthy offerings, day and night, so that "He, Sraosha and the Farohars, may come to assist him" Cf. Moulton, "Early Zoroastrianism", p. 41.

15. Fravardin Yasht (51); Alberuni "India" Vol. II, pp. 133-34.

16. Haug "Essays" p. 285.

17. B. G. Tilak—"Vedāṅga Jyotiṣa and other Essays".

bad months of equal duration and had a lunär calendar is known by implication from the reference to the period of

(1) RV. V. 78. 9. gestation which according to the RV¹⁸ was of ten months and according to the "दत्त मासान्तर्यानः" Vendidad¹⁹ also कुमारो अष्टि मातरि!"

Deva-Daeva—That the Indo-Āryans and the Indo-Iranians were sister tribes can be proved with the common names of gods. Much capital is made out of the word Deva which occurs in the Vedic and post-Vedic literature for innumerable times in the sense of "shining gods". But its Avestic equivalent 'Daeva' has assumed a bad sense. Daeva in the Avesta connotes a bad sense definitely enough but from a Gāthic passage²⁰ it becomes clear that in very old times the word must have had a good sense. Conversely in the Vedas also at times (cf. "सोऽस्मान् सर्वतः पानु हेत्या देवास्तुरेष्यः।" AV-IV. 10. 5) we find that the word Deva having a bad sense.

(2) RV. VII. 104. 20. Should we read the word Mūradeva of the RV²¹ in this light?

Varuṇa : Ahuramazda : Ahuramazda is the greatest god of the Avestan pantheon. He is said to be the counterpart of the Vedic Varuṇa²². Varuṇa of the Vedas is the supreme lord of the moral realm (ṛta); so is Ahuramazda of Asha (eternal law). The epithets of Varuṇa and Ahuramazda are generally common. Varuṇa is Asura and even so Ahura is the title of Ahuramazda in several Avestan passages.²³ Such epithets as Medhira, Dhira, Kavi, Sukrati etc. belong to Varuṇa which show that the great god was great and wise. Ahuramazda is also described with similar adjectives showing him great and wise.—he is Chistivao (wise), and Khratūmao.

18. Vendidad 5. 45.

19. Yasna Ha. 44. 13.

20. Macdonell-Vedic Mythology P. 20.

21. Yasna Ha 44. 5; 6, 12, 19: 46. 6.

As Varuna is Mahān so is Ahuramazda.²² Yisvavedah,—Vispa-vidvān, Sudānu-Hudhanu, Amṛtarevah-Ameshaspēnita, Révat (dadhāte)-raevat, Arabdha-Adhavish, Sumṛlika-Merajdika, Uruchaksas-Vouruchashane, Bhesaja-Baeshajya²³ are some more common epithets of both. Varuna is one of the hundred and one names of Ahuramazda. For the omniscience and omnipresence of both AV IV. 16. 1, 2, 4 deserve

(1) RV. I. 62. 8. VIII 28. comparison with Yasna 31. 3 and Vendidad 19.20. Gnāh are called the wives of Varuna²⁴. Similarly Genao are said to be the wives of Ahuramazda.²⁵ The RV. states that Agni was born from

(2) RV. III. 29. 1. the womb of Asura,²⁶ in the same way Åtar (fire) was the son of Ahuramazda (Ahurahe mazda putha). Varuna's association with Mitra is conspicuous in the Vedic passages as of Ahuramazda with Mithra in the Avestic.²⁷

22. Mazda is a compound word and its exact equivalent is not to be found in the Veda. Several attempts have been made to trace this compound Cf. Maxmuller's "Science of Mythology" I. p. 126. Prof. Hommel equates Ahuramazda with the Assyrian god "Assara Mazas". Proceedings of the Society of Biblical Archaeology, March 1899.

23. RV. VIII. 42. 1; Vend. 19. 20; RV. 67, 4; Ahurayasht 14. RV. I. 136. 6; Ahura Yasna 51. 4; RV. I. 25. 5; Gatha Yasna 33. 13; VS. XXXVIII. 34; Yasht 7.

24. Yasna 38. 1-2. Gnāh or Genao are the waters of rain.

25. Varuna is identified with the Greek word "Oiranos"—Maxmuller 'Science of Mythology' p. 501. Prof. K. C. Chattopadhyaya objects to it on the ground of differences in accent. He also objects to the identification of Varuna with Ahuramazda stating that the two deities have different characters (Address, pp. 16-17) So does Prof. V. K. Rajavade (Report of the first Oriental Conference Vol. I. pp. 5-10). Miss Plunket on the other hand thinks that the great Asura Rudra is as close a parallel to Ahuramazda as Varuna. (Ancient Calendars and Constellations pp. 154-165) basing her view on the Rgvedic passage (II. 1. 61)—तमसे द्यो असुरो महो दिवि ।

Mitra-Mithra—Mitra presided over the day as did Varuna over the night.²⁶ This accounts for their close association in the Vedic as well as in the Avestic passages (AV IX.3.

(1) TS. VI. 4. 8. 3.
II. 1. 7. 3.

18).²⁷ Mithra is worshipped with Ahura in different passages of the Mithra Yasht (113, 145 etc.). Not only the name but even the epithets of Mitra-Mithra are identical. Mitra as well as Mithra are true friends of man, they watch through their spies (*spaśa-spas*), they are wise (*Sukratu-hshkhra-thvao*), they are priests (*Hotar-Zaotar*), and live in thousand-pillared palaces (*Sahasrasthūpa-Hazengrastuna*). Both make the waters move and plants grow²⁸.²⁹

Agni-Ātar—This is the most important deity of the Indo-Āryans. The Avestan word Ātar is from the Vedic Athar from which also we come face to face with Vedic Atharvan and the Avestan Athravan. "Atharyu" is the special epithet of Agni.³⁰ The word Agni (3) RV. VII. 1. 1. is found in the Avesta as "Agenyao",³¹ an adjective only. To keep the fire always burning was considered the most sacred duty both of the Āryans and Iranians of the ancient times. Samidh or scented wood is the usual food of fire. The fire was worshipped three times a day in the Vedic period and also in the Gāthic age. The Gahas were also three.³² Barhis or Barsam was spread on the fire-altar.³³ The most famous personage who

26. Yt. X. 13.

27. Mithra Yt. 61.

28. Yasna 38. 5.

29. Yasna 44. 5.

30. Sraosha Yt. Ha 57. 6.

installed the holy fire in the Indo-Iranian period was Kair Ushan (afterwards called as Kai Kaus, the grandfather of Kai Khusru) of the Avesta. Similarly in the RV.³¹ In both the religious it is a common belief that the kindled fire kills monsters with his flames (AV I. 28.1,2).³² Similarly fire was kept in darkness according to the curious custom that was current in both the people.³³ The epithets of Agni such as Ojasvat-Aozonghvat, Gr̥hapati-Viśpati-nmanopaiti, Sakhā Hakha³⁴ etc. appear both in the Āryan and the Iranian scriptures. Fire is essential in almost all the ceremonies of the Āryans and the Iranians, for fire is " the father of sacrifice."

(4) Gāo Dh. IX. 32.

(5) Viś. Smṛ. 71. 32.

All the instructions given by the Gautama Dharmasūtra³⁵ or Viśnu-Smṛti³⁶ for preserving the purity of fire

were imposed upon the Zoroastrians also.³⁷ In the Avesta we come across four kinds of fire which correspond with the four kinds of fire mentioned in the AV (III. 21.1.). The Vedic Jatharāgni, Ausadhbhāni, Aśmāgni, and Vaidutāgni can be equated with the Avestan Vohufrayan, Urvazishta, Berezisavangh and Vazishta. An angel bearing connection with Ātar is well-known as " Nairyśangha "³⁸ and all the scholars are agreed that this angel has his counterpart in the Vedic Nārīśamī. Both the words are similar etymologically. The newly consecrated fire was ceremoniously installed both by the Āryans and the Iranians in an Agnighra-Agnyagīra-Agyāri.

31. RV. II. 36. 5: Atashnyaish; RV. I. 12. 2, 6; VII. 15. 2; YASNA 17. 11.

32. Vendidad 18. 1.

33. Vendidad 19. 14.

Among the minor divinities, *Hvar* is the Avestan word for the sun, the exact Sanskrit equivalent for it being

(1) RV. X. 68. 9. Svar, the³⁴ light of heaven. The *Hvar* and the sun have common epithets such as

Amṛta-Amesh, Raya (shining); Advartasp (possessing swift horses)³⁵. The sun was considered as the eye of god

Varuṇa³⁶-Ahuramazda³⁷. Varuṇa prepared a path for the sun³⁸³⁹. The sun is worshipped in both the religions for prosperity, wealth, children and to destroy

sorcerers, and witches⁴⁰. Even the Sāvitri Mantra⁴¹ has something common with the Zoroastrian Mantra of Ahunavairya.

The Vedic *Aśvins* are met with in the Avesta as

(5) RV. VII. 67. 10. Aśpinā. The "Aśvinau Yuvānau"⁴² are exactly Aśpinā yevino in the Avesta.

Dasra and Nāsatya are the frequent epithets of Aśvins in the Vedic hymns but in Zoroastrianism, Nāsatya-Naonghaithya has turned out to be a demon⁴³.

Of other divinities Sarasvatī is Harakhaiti; Apām Napāt is the same; Trita is Thrita; Vala is Vara; Uṣas is Ushangha or Usha;⁴⁴ Aramati is Āramaiti; Aryaman is Airyaman; Bhaga is Bagha; Amṛtas are Ameshspentas; pitṛs are

34. In the Khurshed (the corruption of original *Hvar*) Nyaish the passage is "Hvare khshaetem ameshem rayem Advart aspem yazamahade".

35. Yasna 1. 11

36. cf. "Kheng staremehs dat advanem" (yasna 44. 3).

37. The word for sorcery-Yatu is common.

38. In the Vendidad 10. 9; 19. 43; but not in the Boghaz-koi Inscription of B. C. 1350.

39. Ushangha or Usha is a female Yazata of the dawn. Its praise in the Avestan literature is very meagre.—Ushahain Gaha 5.

Varohars⁴⁰; Yajatras are Yazatas; Nābhānediṣṭha is Nabānāz-dishta; Kṣhatra is Khshathra. They are equally to be found in both the religions.

Another peculiar feature common to both the Vedic as well as the Iranian religion is the invocation of joint divinities. The Dyāvāprthivi is the same as Asmān and Zem. The two are mentioned and adored together⁴¹. Similarly the Vedic Viśvedevāḥ (AV. XI. 6. 19) are found in the

Avesta as Vispe Yazata⁴². The Viśvede-

(1) RV. VII. 39. 9. vāḥ⁴³ are 33 in number and so are the
AV. X. 7. 10. Vispe Yazata⁴⁴.

The evil spirits or demons are also described in the works of both the religions. Druj of the Avesta is the Vedic Dṝha; Rakṣases are Rakhsa (Yasna 24.12) but only as an evil being. Yātu is the same.

Creation—As regards the cosmological ideas of the Vedic times, we have some parallels in the Iranian religion. In

(2) RV. I. 96. 6. the RV⁴⁵, we are told that Prajāpati created the universe by reciting Nivid:

"पूर्व्या निविदा।"

Similarly Ahuramazda recited the Manthra Ahunavalya and created the universe.⁴⁶ According to the Vājasaneyi Saṁhitā⁴⁷ Viśvakarman was first created and then he completed the work of creation. Similarly Vohuman, an archangel was first created by Ahuramazda⁴⁸ and upon him fell the

40. स्वादुर्गतः पितरो वयोधाः कुच्छूर्धितः शक्तिवन्तो गनीराः । RV. VI. 75. 9.

विष्णेन इषुवला अग्निः सतोवीरा उत्तो ब्रात्याहुः ॥ VS. XXIX. 46.

TS. IV. 6. 6. 3.

41. Bloomfield "Religion of the Veda" P. 121. Dhalla- "Zoroastrian Theology" P. 99. and Fra. Yt. 17, 23, 24, 30, 37, 45, 69, 71, 75 etc.

42. Yasna 1. 19; 2. 18; Yt. 11. 17. 17. 19.

43. Mithra Yt. 61.

44. Yasna 19. 8, 15.

45. According to Bundeishna.

work of further creation. The idea of universe as an egg of

(1) Manu. I. 5. 47. Brahman is found both in Manu⁴⁵ and

Minokhred⁴⁶. The order of creation as

(2) RV. X. 190. described in the RV⁴⁷ resembles very

interrogative verses of the Gāthās⁴⁸. Accordingly, in the

beginning the moral law was established (ṛta-Asha) and

then the sun, the earth, the sky followed. The myth of

(3) RV. X. 62; 63. Prajāpati as told in the RV⁴⁹ seems to

and Zarathustra as referred to by the Bundehishna (chap. 32)⁵⁰.

Myths and Legends—The myths are many a time very puzzling. Little is to be found common in the myth of Prajāpati's infatuation towards his daughter Uṣas and the Pahlavi legend of Ahuramazda's procreation of Gayomard, the first man, in Spentā Āramaiti or creation of Mashi and Mashyani in his mother Aramaiti by Gayomard. But much is common in the story of Yama and Yami and Yima and Yimeh as reported by Bundehishna. The essential difference between the two is that Yima and Yimeh progenited the human race while Yama refused the demand of Yami.

The RV speaks of the watery cloud ⁵¹ as a buffalo with, (4) RV. I. 64. 41. 42. one foot or three feet and even with V. 58. 1. 3. 5. eight feet. It has four horns, two heads, and seven hands. It is bound by a triple bond and it roars loudly.⁵² Similarly in the Bundehishna (chap. 19) there is a myth of three-footed

46. Minokhred, A Pahlavi text 44. 8.

47. Yasna 44. 315.

48. The seed of Prajāpati is called Nābhānediṣṭha-Nābānāzdiṣṭha, the Fravashis—the divine guardian of the germs of generation.

49. It is one of the Vedic riddles.

ass which stands in the midst of the ocean Farahokant. It has three feet, six eyes, nine mouths, two ears and one horn. He brays loudly. It represents mystically a watery cloud.⁵⁰

In the RV⁵¹ Vivasvat is the father of Yama. He produced Soma.⁵² Trita Āptya also prepared Soma.⁵³ In the Avesta Vivanghavat is the father of Yima.⁵⁴ He prepared Haoma. Āthvya was his second son and Thrita was the third. Thrita was a divine physician as Trita was.⁵⁵

(1) RV. VI. 4. 8.
 (2) RV. IX. 26. 4.
 (3) RV. IX. 34. 4.
 (4) RV. VIII. 47. 13, 14.

Yama is the god of death. He was once a man and king. He was the first of mortals who died and went to the other world (AV XVIII. 3. 13). This Yama is undoubtedly the same as Yima of the Avesta.

Manu is mentioned in the RV⁵⁶ as the father and leader of mankind. According to the story of the Śatapatha Brāhmaṇa⁵⁷ (5) RV. X. 62. 11. Manu escaped from the great deluge.
 (6) SB. I. 8. 1. 1. 10.
 (7) RV. II. 33. 13. This myth of the deluge is traced in the AV (XIX, 39. 8)⁵⁸ and the RV⁵⁹ according to Prof. Wilson. This story of the great deluge is described in detail in the Śatapatha Brāhmaṇa and the Vendidad.

In certain passages of the RV we have references to Ahi Dāsa—Ahi the great demon (Dāsa) Vṛtra. He is represented as having six eyes (Salakṣa) (8) RV. X. 99. 6. and three heads (Tri sīrṣā)⁶⁰. Then there is the following verse :—

(9) RV. X. 8. 8. स दिव्याण्यायुधानि विद्वानिन्द्रोपेत आदयो अभ्युप्यत् ।
 त्रिरथीर्याणं सहाश्च जपन्वान् त्वाग्रस्य चिन्त्रिः ससृजे त्रितो गाः ॥१३॥

50. The myth is traced even to Yasna 42. 4.

51. Yasna 9. 10.

52. "यत्र नाक्षत्रं शर्ण यत्र हिमवतः पिरः".

in which it is told that Trita Āptya skilled in the use of weapons of his father, urged by Indra, slew the three-headed demon with an iron-pointed shaft and (1) Cf. RV. X. 48. 2. freed the cows.⁽¹⁾ This Rgvedic Trita Āptya seems to be the same as the Avestic Thraetaona Athvya. According to the traditional account given in the Avesta, Thraetaona of the Athvya family killed the three-headed and six-eyed Azi Dahaka who was a Druj and a source of a great calamity in the world.⁽²⁾

The great Indra-Vṛtra myth of the RV is found in the Avesta in the form of Tishtar-Apaosha myth. The reasons for this change are not far to seek. Indra as Verethraghna (Vṛtraghna) appears in the Avesta as an angel only commonly called as Beheram Yazata. And Indra as Indar is reduced to a demon. The myth, therefore, appears under different names, though the spirit is the same. Tishtar, an angel presided over rains; and Apaosha a demon, stopped them. The conflict was therefore inevitable. Tishtar whose strength increased by the sacrifice, especially by the Haoma sacrifice performed by men could kill Apaosha.

In the AV (VI. 16. 13) Atharvan is said to have produced fire by rubbing two sticks together. The fire thus produced was called Āyu. Or according to another (2) RV. I. 93. 6; III. 9. 5. version, Mātariśvan brought fire from far afar.⁽³⁾ Similarly according to the traditional account recorded in Shahnama, the king Hoshang picked up a stone and threw it against a rock in order to kill a serpent. The aim was missed but fire was generated by the collision. This also reminds of Indra (3) RV. II. 12. 3. who produced fire by striking one stone against the other.⁽⁴⁾

53. Gosha Yt. 13-14; Aban Yt 33-34; Vendidad 19. 113.

As regards the philosophical ideas, we know that by the end of the Vedic period a kind of polytheistic monotheism was arrived at in spite of incipient pantheism;⁵⁴ and monotheism is the fully established doctrine in Zoroastrism from as early a period as Peshdadian period.

Disposal of the dead—The RV. mentions cremation and occasionally burial as the methods of the disposal of the dead.⁵⁵ The Pitrs both Agnidagdha and Anagnidagdha are remembered.⁵⁶ The AV (XVIII. 2. 34) remembers an old custom with the two current—that of the exposing the dead :-

ये निरक्षाता ये परोक्षाः ये दग्धा ये चोद्धिताः ।

This is the prevalent custom among the Iranians who expose their dead to be devoured by birds, vultures etc.⁵⁷

Among the Aryans an ox or a goat was burnt with the dead body in the belief that the soul of the deceased marched into the land of the Fathers riding the animal. (AV. XII. 2. 48) :-

अनङ्गाहं द्वयमन्वादमव्यं स यो निरवक्षत् दुरितादव्यात् ।

आरोहतु सविनुः नावमेताः पद्मिः ऊर्ध्वमिः अमतिं तदेत् ॥

The Avesta also mentions this custom along with its belief⁵⁸ which is now extinct. Different parts of the dead

54. This conclusion of Maxmuller ("Origin of Religion" p. 235 and A. A. Macdonell "Vedic Mythology" p. 20) is based upon the Rgvedic references: I. 164. 46; III. 55. 1; X. 81. 3; 82. 2; 121. 8.

55. Alberuni "India" II. p. 167.

56. Yasna Ha 11. 4/5 and also the Pahlavi text "Shayasta-la-Shayasta. 11. 4.

body were reduced to elements both according to the idea of the Aryans and Iranians.

The idea of Heaven (*Brhat Sadanam*)—Hadhana with its description agrees in greater details both in the Vedic and the Avestic literatures⁵⁷ ⁵⁸. Though there are difficulties

(1) RV. IX. 113; X. 17; 27; VS. XXIII. 16. RV. X. 14. 11. in ascertaining the parallelism between the pitryāna and the Chinvat bridge, yet⁵⁸ as the two dogs of Yama, each, having four eyes are met with in the Avesta on the Chinvat Bridge, the identification should not be far-fetched. The Śvāna becomes Spana in the Zend⁵⁹ literature. The idea of hell also is common to both the scriptures (AV. VIII. 4. 24 ; V. 30. 11)⁶⁰.

There is no trace of the late doctrine of transmigration in the RV as well as in the Avesta⁶¹. Immortality of the soul was believed in both by the Vedic Aryans and the Avestan Iranians⁶².

Thus to conclude in the words of Geiger :—“ The Avestan religion was founded in Eastern Iran and its institution is connected with the name of Zarathustra. Every founder of religion works with the aid of materials acquired from history. Zarathustra ground his work upon the old Arian Religion of Nature which the Iranian nation shared

57. Yasna 11. 10; 62. 6; Dadestan 26. 2.

58. Vendidad 19. 20; 8. 16.

59. Zend also seems to be etymologically connected with Chandas.

60. Yasna 31. 20; Vendidad 3. 35.

61. Compare RV. X. 16. 3 with Yasna 13. 51.

62. For the holy soul compare RV. X. 14. 7, 8, 10; AVIII. 2. 21 with the analogous passages in the Hādokhta Nashka 22.

with the Indian people. Upon the fact of common foundation are based all analogies between the Zoroastrian and the Brahmanical religion. It is certain that Zarathustra conscious of its tendencies altered the existing materials. The form and the tenor of the old religion were altered alike, to such an extent indeed, that scarcely anything has survived from the ancient faith except some names and certain primitive ideas. The last remnants of the symbolical conceptions of nature have been scanty enough, preserved in certain Yazatas like Mithra, Sraush, Anahita. But the character and the essential portion of the religion, that in fact, which gives it, its true nature, is entirely a new creation⁶³.

63. "Civilization of the Eastern Iranians in Ancient Times" Intro. P. XXIV.

APPENDIX (C)

“THE SUMERIAN ELEMENT IN THE ATHARVA VEDA”.

(Researches of Tilak ; the enumeration of foreign ideas and words in the AV; Taimāta and Tiāmat; possible way of their entrance in the Atharvan Samhitā).

Our attention was first invited to the Sumerian element in the AV by the late Mr. B. G. Tilak.¹ Such an element is of course, limited to and is mainly concerned with witchcraft and names of certain evil spirits and demons.

Thus AV V. 13 is a charm against snake-poison :—

कैरात् पृथ उपस्तृष्य चध आ ने शृगुलासिता अलीकाः ।
 मा ने सस्युः स्तामानमपि शुताथावन्तो नि विवे रमव्यम् ॥ 5 ॥
 असितस्य तैमातस्य ब्र्होरपोदकस्य च ।
 साप्रासाहस्याहं मन्योरेव ज्यामित्र धन्वनो वि मुञ्चामि रथौ इव ॥ 6 ॥
 आलिगी च विलिगी च पिता च माता च ।
 विद्य वः सर्वतो बन्धरस्ताः किं करिष्यथ ॥ 7 ॥
 उरुगूलाया दुहिना जाता दास्यसिकन्या ।
 मतद्वंक दृढवीर्णा सर्वासामर्त्यं विषम् ॥ 8 ॥
 कर्णा श्याविच्चदृष्टवीद्विरेवचरनितका ।
 पाः काश्रेमा सुनिविमास्तासामरसतमं विषम् ॥ 9 ॥
 तावुवं न तावुवं न घेष्यमसि तावुवं । तावुवेनारसं विषम् ।
 तस्तुवं न तस्तुवं न घेष्यमसि तस्तुवं । तस्तुवेनारसं विषम् ॥ 10 ॥

Here the words like Taimāta,² Āligī, Viličī, Urugūla, Tābuva, Tastuva and others seem to be of foreign origin.

1. The Bhandarkar Commemoration Vol. pp. 33 ff.

2. Taimāta occurs again in AV. V. 18. 4.

“ स विषस्य पिबति तैमातस्य । ”.

The Atharvan literature, including even the Kau. Sūt. is silent about the exact meaning of these words. The translators like Griffith, Whitney, Bloomfield and others dispose of the words as 'obscure'. According to them Taimāta and Apodaka are some unidentifiable varieties of snakes (Griffith). Taimāta is from Timāta, Urugūlā the broadknobbed on, Āligi and Viligi father and mother (Whitney); Tābuva has some connection with Alābu³ and Tābuva and Tastuva are cures for poison (Bloomfield).

According to Tilak "Urugūlā" appears in the Akkadian language as Urugala or Urugula meaning 'great city'. It is in that literature generally used to denote the "Nether world"—the abode of the dead⁴. When personified, it means the "Deity of the nether world". Asiknī, according to him, is a word borrowed from black races. The word is also used in the RV⁵. He is not definite about its meaning but

(1) RV. VII. 5. 3. thinks that it has some connection with black magic. He is also doubtful about the word Āligi and Viligi, which, he says, might be some Akkadian words. In Tābuva, he finds the original Polynesian word "Taboo" meaning contact with the unclean. The same suggestion was also made by Weber but the scholars have unanimously rejected it⁶. Even such words as

3. Kau. Sut. (29. 15) recommends the use of Alābu (gourd) to give water to the patient to sip from when the st. V. 13. 10 is recited over a person who is bitten by a poisonous snake.
4. Tilak quotes from Jensen's "Kosmologie der Babylonier" (pp. 217-22) that Ishtar, in search of her lover Tamuz visited this place.
5. Hillebrandt "Ritualliteratur" p. 171.

Keith "Religion and Philosophy of Veda" p. 310.

For a complete discussion of the relation between Tabuva and Taboo, see Keith's "Religion and Philosophy". Appendix G. p. 632. According to J. Przyluski the question of the relation between Tābuva and Taboo needs revision (P. B. Bagchi 'Pre-Āryan and Pre-Dravidian in India' pp. 124-125).

Kanakanakam, Taudi. (X. 4), Kimidin (L. 7. 1)⁶, are considered by him as of Akkadian origin.

(2) RV. VII. 104. 23. All the Vedic words such as Urukrama, Urugāya, Uruksaya, Urvasī, Apsujit are traced by Tilak to Assyrian origin. The word Apsu is originally "Abzu" meaning in that language primeval chaos or watery abyss. Abzu is represented in the Assyrian language as the husband of Taimāta.

Taimāta⁶ = Tiāmat. It is an Assyrian word and the name of both the personified Abyss and a female mythical sea-monster. The word Tiāmat appears in the Greek work of Damascios, a pagan philosopher of the 6th century A.D., in the Greek work of Berosos, a priest of the temple of Bēl at Babylon in the days of Alexander, the Great, and also in the Assyrian Creation Tablets. From these sources, it is known that the Babylonians believed in a female generative principle, from which all things, even gods themselves, were produced. It was a being of the sea. Tiāmat was not only a female watery principle whose waters through union with the male principle,⁷ produced all life, but also as a sea-monster, a dragon with the head of a tiger or griffin, with wings, four feet claws, and scaly tail. She signified both power and hideousness. She was evil and the enemy of gods. Marduk, the Betos of Berosos accepted the offer of gods to kill her and in a fierce fight with her, cut her into two. Of her two parts, one became heaven and the other the earth. The skin of Tiāmat became the constellation of Dragon. Thus Tiāmat was a horrible dragon or Serpent.

6. G. A. Barton. " JAOS. XX. pp. 1-27.

Sayce. " Hibbert Lectures " pp. 379-384.

" Chaldea " Chap. IV. p. 16.

7. The husband of Tiamat is called as Kingu or Abzu.

Now, how such foreign words and ideas could creep into the AV *Samhitā* is a matter for discussion. Tilak thought that the Vedic people, prior to the second millennium before Christ, might have come into contact with the Assyrians as neighbours or traders. There is also a suggestion of a pre-historic colony within or near the territory of the Hittites or the Mitannians, of the Indian traders in horses and the evidence adduced from the study of the Indus Valley civilization proves the ancient trade relations between India and Western Asia. It is probably, these ancient merchants who introduced this Mesopotamian influence in the AV.⁸ The same trade relation is useful to justify the presence of the reference to the story of deluge in the AV. and in the *Śatapatha Brāhmaṇa*. The four names of the Vedic gods—Mitra, Varuṇa, Indra and Nāsatya in the Boghazkeui Inscription of 1350 B. C. have helped a great deal in hinting at the cultural contact between the nations of Western Asia and the Indo-Āryans.

8. Prof. K. C. Chattopadhyaya—“Presidential Address” All India Oriental Conference 9th Session (Reprint) p. 18.

INDEX

(Of subjects and names of the authors)

Agriculture-59
(practices about-204-205).

Alberuni-219 (n).

Amulet-150
(in Witchcraft-99f)

Arrangement of the AV-9ff.

Astronomical references-161.

Atharva-in Indo-Āryan literature 219-223; and Trayi-232ff.

Atharvan-special features 236ff.
-sages-253ff.
-and Bhṛgus-260f.

Aufrecht-8.

Ābhichārikāni-14ff.

Āngirases-250ff.

Āyusyāni-89
(Sarvarogabhaiṣajyam-185).

Baden Powell-59 (n).

Barret (L.C.)-29(n), 30(n), 32(n).

Beliefs-152ff.

Bergaigne-79(n), 115(n), 117(n),
124(n), 183(n), 254(n).

Bhaiṣajyāni-13ff.

Bhandarkar D. R. 58 (n).

Bhṛgus-256ff.

Bloomfield's theory about hymns
5-7.

Bloomfield- 5, 7, 8, 9, 12, 26, 30,
57(n), 69(n), 76(n), 84(n), 86(n),
90(n), 98(n), 107(n), 117 (n),
129(n), 130(n), 132(n), 133(n),
134(n), 158(n), 159(n), 165(n),
165(n), 172(n), 183(n), 207(n),
220(n), 223(n), 232(n), 239(n),
251(n), 253(n), 260(n).

Bolling (M)-76(n), 150(n), 169(n).

Brahman-224, 226, 229.

Bühler-27, 260(n).

Burnell-218(n).

Caland (W)-28, 87(n), 90, 104(n).

Cattle-rearing-58.

Charaka-76(n).

Chattopadhyaya (K.C.)-28(n).

Chaudhari (T. P.)-60(n).

Claims of the Ritual Texts-223.

Cosmogony-107.

Cosmology-107.
(Cosmogonic hymns-21).

Customs about funeral-157f.

Das (S.K.)-58(n).

Dasagupta (S.N.)-76(n).

Deussen (P)-144(n), 146(n).

Disease and Medicine-76ff.

Divination-209.
(Vījñānakarṇa-209);
(Nirūtikarma-211).

Edgerton (F)-29(n), 76(n), 143(n)-

Entertainment-61.

Eschatology-127ff.

Frazer (G.R.)-90.

Gaiger-236(n), 237 (n).

Garbe-30 (n), 162 (n), 228 (n),
237 (n).

Ganas-93 (n), 94 (n), 167 (n),
185 (n), 199 (n), 209 (n).

Gods-110 ff.
(Varuṇa-111, Indra-111,
Agni-113f; Rudra-116;
Minor gods-117ff).

Hemādri-231(n).
 Henry (V)-102 (n), 104 (n),
 105(n), 231(n).
 Hillebrandt-65(n), 79(n), 86(n),
 112(n), 120(n), 130(n), 237(n),
 251(n), 254(n), 261(n).
 Home and Society-55-58.
 Hopkins-129(n), 149(n), 231(n).
 House-construction-60.
 (*Bṛhatśākarma*-207).
 Hymns in the interest of Bra-
 hmins-20-21.
 (*Brahmagavyau*-218).
 Individual themes-23-25.
 Jolly-80 (n).
 Kalidāsa-226 (n).
 Karambelkar (V. W.)-80 (n),
 82(n), 173(n), 175(n), 177(n),
 18(n)5, 232(p), 264(n).
 Keith (A. B.)-7, 58 (n), 59 (n),
 63(n), 65(n), 90 (n), 107 (n),
 108(n), 144(n), 235(n), 261(n).
 Kingship-69.
 (Samiti-71; Sabhā-72;
 Vidatha-73; Senā-73;
 Battle-field-74-75; Śāṅgrāmi-
 kāṇi-199f; Jayakarma-201.)
 Kuntāpa Sūktāni-25(n).
 Kunte (M.M.)-234(n).
 Levi (S)-89(n).
 Literature and Literary Ten-
 dencies-158.
 Macdonell (A.A.)-58(n), 90(n),
 107(n), 108(n), 110(n), 122(n),
 250(n), 255(n).
 Mahīdhara-132(n).
 Madhusūdana Sarasvatī-218(n).
 Magic and Witchcraft-89-106.
 (Offensive Magic-92).
 Maxmuller-55(n), 135, 229(n).
 Medical Practices-171-185.
 Metres of the AV-12.
 Mookerji-122(n).
 Morality-61.
 Muir-56(n), 249(n).
 Myths and Legends-131-142.
 Names of the AV-1-3.
 Negelein (Von)-242(n).
 Oldenberg-67(n), 89(n), 106(n),
 119(n), 120(n), 122(n), 127(n),
 150(n), 187(n), 232(n).
 Paippalāda Recension-26-29.
 (Hymns in Sakalapāṭha in
 ritual setting-36ff; Nīlarudra
 Upaniṣad-52f).
 Paiṭhinasi-231(n).
 Pandit (S. P.)-10, 27.
 Pāṇini-3, 28, 223(n), 238(n).
 Patañjali-9, 28.
 Paustikāni-18-19.
 (Social rites-202 f ; Gosṭha-
 karma-203; Trade-206; Sabhā-
 jayakarma-208).
 Perry-113(n).
 Philosophy-143 ff.
 (Asceticism-147; Doctrine of
 Māyā-147-148; Body and
 organs-148; Transmigration-
 149; Emancipation-149).
 Prāyaśchittāni-620.
 (Practices about 213-215).
 Principles of Vedic Religion-
 125 ff.
 Purohita-
 office of-228 ;
 functions of-231.

Raghuvira-35(n).
 Ranbirsingh (Maharaja of Kash-mir)-26.
 Rājakarmāṇi-18.
 (Practices about-197ff; Coronation-197; Restoration-198; Loyalty-199; lustre-investing-199).
 Redaction of the AV-7.
 Relation of the AV with other Saṁhitās-8-9.
 Religion-106.
 Ritual-Atharvan
 (Hymns-22f; Connection with sacrifice-163-64; 243f; Efforts of ritual texts-164ff; special features-167f; symbolism-171).
 Rivalry between the Atharvans and the Traividyaś-245.
 Roth (Rudolf Von)-10, 26, 27, 30(n), 32(n), 135, 189.
 Saṁskāras-
 (Practices-212ff; Puinsavana -212; Nāmakarana-212; Godāna-213 ; Upanayana-213 ; Vivāha-64ff).
 Sava-yajña-215ff.
 Sāmmanasyāṇi-17.
 (Manyuśamanam-202; Apavādabhaiṣjyam-203).
 Seig (E)-258, 259.
 Schools of the AV-3-5.
 Schrader-89-90.
 Schroeder (V)-258(n).
 Sham Shastry-160(n).
 Shende (N. J.)-107(n).
 Strikarmāṇi-16.
 (Practices about-191f; Pativedanāṇi-194; Garbhadṛiṇīnam-195).
 Sundry matters-160f.
 Sukthankar (V. S.)-258(n).
 Śāntyudaka-197(n).
 Śrīchakra-160.
 Thomas-56(n).
 Toy (C. H.)-20(n).
 Upadhyaya (S. B.)-68(n).
 Vaidya (C. V.)-249.
 Velankar (H. D.)-27.
 Venkatramanayya (N)-117(n).
 Wallis-107(n).
 Weber-2, 250(n), 251(n).
 Weller (H)-258(n).
 Winternitz-248(n).
 Wise-179(n), 184(n), 196(n).
 Witchcraft-practices-185, 186, 190.
 Whitney-2, 10, 99(n), 118(n), 130 (n).
 Woman-62ff.



22
1/2/34

Central Archaeological Library,
NEW DELHI.

Call No. 901. 0934 0121/Key

Author— (11530)

The Aryan-Vedic Civilization
Title—its place in the Indo-
Aryan culture

Borrower No.	Date of Issue	Date of Return
--------------	---------------	----------------

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book
clean and moving.